

OF
PRAYER, AND
MEDITATION

WHEREIN ARE CON-
TAINED FORTY EIGHT DE-
VOUTE Meditations for the
seuerall daies of the weeke, to
the for the morning, and eue-
ninge, And in them is treas-
ured of the consideration of the pre-
cioussall holie Mysteries of our
saviour

Written firste in the Spanish
tongue by the famous Religious
father, F. LEWIS de GRANADA
Prouinciall of the holy order of
Preachers in the Province of
Portugall.

AT DORSET.
By Iohn Haigham.
Anno. Dom.
1672.





T O
THE RIGHTE
HONORABLE, AND
WORSHIPFULL, OF THE
fower principall howses of Cowerte in
London, professinge the studie of the
Common Lawes of oure Realme, R I-
CHARDE HOPKINS wishethe dewe
consideration of the holye mysteries of
the Christian Religion.



*THE holye scriptures affirme in Dan. 9. 11.
diuers places, that the nearer & 12.
we approche towards the com- Matt. 24.
minge of Antichriste, and the Marc. 13.
ende of the worlde, the more Luc. 21.
perillous will the tymes be for 2. Thess. 2.
all Christians. And the perill hereof ariseth 1. Tim. 4.
cheefelye of the greate enuye and malice of Satan, 2. Tim. 3.
who fearinge the ende of the worlde, knowinge 2. Pct. 2.
that then his tyrannous Kingdome therein will haue Apoc. 11.
an ende also therewith, extendeth the vitermoste of 12. & 13.
his rage againste all faithfull Christians, and assaul-
terh them dailie more and more with diuers wilie
temptations, & terrible persecutions, to procure them*

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thereby to folowe his most wicked rebellious example: that is, to breake gods holie commaundemēt, to cōtemne his diuine ordinaces, to negleste his seruice & honoure, and by pryde and rebellion to lose the image of god, and embrace, the image of Satā, and so to be utterlie vnapt to attaine vnto those euerlastinge heauenlie mansions of felicitie, and glorie, for which man was created.

Wherefore to the intent that all Christians might be more circumspecte, and strenghtened, to resiste faithfully against all Satans wylde deceytfull temptations in this our dangerous age, approachinge so neare towards the comminge of Antichriste, and the ende of the worlde (as by manye coniecturall signes it seemeth) a holye Angell hath forewarned vs hereof verie precisely in the revelacions of S. Ihon, thunderinge out theise woordes with a greate voice: Woe be to the lande, and sea, because the Deuill is descēded vnto you, hauinge a greate rage, for that he knoweth he hath but a shorte tyme.

Apoc. 12.
vers. 12.

And this greate rage of his is the more to be feared in this our corrupte age, for that we reade also in Sainte Ihons revelacions, that the Deuill shalbe let lose towards the ende of the worlde for a smalle tyme. In

Apoc. 20.
vers. 3.

The deuill
shalbe let
lose more
and more
the nearer
that Anti-
christe ap-
prochethe.

other ages and tymes of our holye christian forefathers the deuills exceedinge greate malice and mightie power hath bene muche restrained and bownde through the greate vertue of the Crosse, and Passion of our Saviour Iesus Christe, communicated then verie plentifully vnto the Christian people generallye by their deuoute frequentinge of the holie Sacramentes of the Catholike Church, (which be holie vessells of grace) whereby our Christian forefathers haue bene
greate

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greatelye strengthened to resiste faithfullie againste the moste horrible temptations of Schisme, Heresie, Infidelytie, and Atheisme, and to liue generallie verie holie and austere Christian liues in the feare and seruice of almightie god, and in dewe reuerente obediēce to the Catholike Church. But nowe whereas in this our vnglourious age suche a number of horrible sectes, and heresies, and suche a generall corruption with pride, dysobediēce, lyenge, detraction, gluttonie, incontinnencie, infidelitie, Atheisme, and all kinde of dissolute wicke dnes doe abounde and raigne more and more in all partes of Christedome, Woe bee therfore to the Lande, and sea, (as the holie Angell hath forewarned vs) because the Deuill is nowe descended, and let lose towarde the ende of the worlde for a smale time, hauinge a greate rage, for that he knoweth he hathe but a shorte tyme to contynewe his tyrannous kingdome in this worlde.

And the verie cause of this so extraordinarie lettinge lose of the deuill nowe more and more towarde the comminge of Antichriste in the ende of the worlde, sainte Paule seemeth to explaine in this sense: that for so muche as the wicked will not receiue the trewe doctrine of the Catholike Church with charitie, humilitie, obediēce, and thankfulness, to the ende they maye be saued, therfore Almighty god lettereth lose the deuill nowe emonge them, by permittinge him to sowe in their prowde inconstante wilfull myndes manye erroneous opynions, and heresies, that they maye believe in lyenge.

and worse sectes, is an euident argument that the diuell is more and more let lose towarde the comminge of Antichrist.

2. Theff. 2.
vers. 10.
& 11.

The Catholike religion daylie decreasinge, & heresies daylie increasinge vnto worse

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Note Sa-
tans wylie
prociedin-
ges in this
corrupte
age.

And certaintie if we will aduisedlie consider the wylie procedinges of the deuill in sowinge so many folde sectes and heresies in this vnglorious age, and the finall ende whereunto he directeth them, we maie euidentelie perceaue, that it is to cause all Christians nowe towarde the comminge of Antichriste to be first dissolute in their liues, and after dowtefull in their faith, and then to contemne all the holie Sacramentes, and other Mysteries of the Christian Religion, and afterwarde hauinge by degrees remoued awaie out of their Churches all holie memories of our Sauour Christe, and of his blessed Mother, Apostles, Martyrs, & other of his glorious Saintes, and also out of their myndes all feare of God, and of his dreadfull iudgementes, then they be easely induced by him shortelie after to become harde harted, and vnsensible to conceiue anie spirituall thinges, and also at the laste to become Atheistes, without anie conscience, Religion, or beliefe that there is a God. And so Antichriste findinge his waie so open and readie prepared for him, maie then come frielie when he will, and cause himselfe to be receiued as a Messias, and adored as God, findinge the Christian people generallie without anie deuotion and Zeale to the seruice and honour of our Sauour Iesus Christe, and without anie beliefe that there is a God.

Nowe emonge all the wylie deceitfull deuises of Satan for ouerthrowinge of the Christian Religion, and so to prepare the waie for Antichristes comminge, there is none (in my simple iudgemente) of greater force, and consequence, than his so earnest endeuour to procure all Christians utterlie to contemne and
forgette

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forgette all the holie misteries of the Christian faith. Which if he could possiblye compass (as he labourerth verie carenestlie therein by diuers craftie meanes in this our corrupte age) then vndoubtedly all the whole Christian Religion, & euen our Sauour Christe himself, and his blessed Mother, and all his holie Apostles, and Martirs, and other of his glorious Saintes woulde consequentlie in a shorte time after be generallie contemned, neglected, and forgotten throughout all Christian countries.

And to write here freelie my minde as I thinke, it woulde seeme verie meruailous vnto me (if I were not fullie perswaded that the deuill is nowe more and more let lose (as Saint Ihon in his reuelations hath forewarned vs he shoulde be for a shorte time towarde the ende of the worlde) howe the deuill coulde preuaile so farfoorth, as to induce a whole newe late secte of heritikes that be called Puritans (professinge in gaie wordes to be more pure, more sincere, and better professors of Christes gossell than anie other Christians either be or haue bene in anie age since the Apostles time) to write of late so vnchristianlie by common consent euen in an Englishe printed booke againste obseruinge in the Church the mooste ancient yearelie solemne holie feastes of Easter, and Pentecoste, and againste all speciall meditations at anie one solemne time of the yeare more then at others of Christes Resurrection, or of the Comminge of the Holie Ghoste, or of the howe of our deathe: because (saie theie) theise meditations shoulde be vse d continewallie euerie daie in the yeare, and ought not to be appoynted by the gouernours of the Church to be

In the puritans replie
against
D. Whit-
giste, pag.
120. 121.
122. & 163.

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Used at anie one speciall time more than at others. Whereby euerie godlie christian reader maie easelie perceiue howe the deuill beinge nowe let lose labourerth verie buselie by these counterfaite pure gossellers vnder a wylie deceitfull colour of aduaucinge continewal meditation and memorie of the holie Mysterie of the Christian Religion euerie daie in the yeare, to haue no manner of meditation or memorie of them emonge Christians anie daie at all: that so by their suttile wicked doctrine a readie open waie maie be prepared in all Christiā mens Churches and mindes for Antichristes comminge.

How in all ages hath bene preserved emonge Christians a continewal knowledge and reuerence of the holie mysteries of our faith. But o the wonderfull prouidence and care of our sauour Christe to preserve a continewal knowledge and reuerence of his holie Mysterie emonge all faithfull Christians in his Catholike Church, as hath verie manifestlie appeared in all ages since Christes Ascension untill this our corrupte age. And surelie it is a matter worthe of greate and deuoute admiration for anie good christian to consider, howe the Apostles, and the aunciente holie Catholike Bishops their successours beinge by our sauour Christes owne promise assuredlie inspired, assisted, and directed by the Holie Ghoste from time to time in gouernement of the Catholike Church in all truthe, haue with suche diuine wisdom disposed the w hole yeare into so manie seuerall holie festiuall daies, as that thereby haue bene represented, and preached vnto all Christian people in all Christian Churches throughout Christendome a continewal solemn instruction, memorie, and reuerence of the holie Mysterie of the Christian Religion. In so muche as the common Christian people by

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Matt. 28.

vers. 20.

Iohn. 14.

16.

Iohn. 16. 13.

Tim. 3. 15.

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those holie festiuall daies alone (albeit they wanted not also diuers other holie instructions therein in confessions, and Sermons,) were in all ages sufficientlie instructed in the holie Mysteries of their Christian beliefe: I meane, they were thereby made to vnderstande so muche of them, as (hauinge withall a dewe religious respecte to preserue a continuall reuerence in them to the dignitie of suche highe holie Mysteries) was fullie conueniente for their weake capacities, and for the comfortinge and strengtheninge of their faith, and as they were bounde of necessitie to knowe.

As for example, by the aunciente institution of the holie feastes of *Aduente*: of oure Sauour Christes Natiuitie, and Circumcision: of his Adoration by the three *Kinges*: and of the holie solemnitie of *Lente*, at which time the Catholike Church teacheth all Christian people to imitate so neare as they can our Sauours Fastinge of fourtie daies in the deserte, and representeth then also with sorrowfull mourninge, penance, and compassion, all the whole order and historie of our Sauour Christes moste bitter Passion and deathe for the redēption of al mankinde: And afterwards the Church solemnizeth with greate Ioye the holie feastes of our Sauours Resurrection from death to life: of his Ascension into heauen: and of the Comminge of the Holie Ghoste. And then followe also the holie feastes of the blessed Trinitie, and of the moste holie Sacrament, commonlie called *Corpus Christi* day: And the holie feastes of the blessed Mother of our Sauour: And of Sainte Iohn Baptiste his precursor: And then the holie feastes of Sainte Peter, Sainte Paule, and of oher of our Sauours holie Apostles

The principall holie festiuall daies of the yeare.

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and most famousse Martirs, and Confessors: And also the holie feastes of Sainte Michael the Archangell, and of all the glorious Saintes in heauen: And with all a solemne daie of deuoute memorie & generall praiers and almesdedes for all faithfull Christian Soules departed out of this transitorie life, and as yet remaining in the fier of Purgatorie, to make satisfaction there for all paines dewe and prescribed for their sinnes in the mercifull iuste balance of the diuine Maiestie. All which holie festiuall daies beinge so diuinelie and orderlie disposed into so manie seuerall partes of the yeare, and adorned with the holie reuerente ceremonies appointed to be used in all Christian Churches througheout all Christendome with greatesolemnitie & reuerence vpon those holie daies, haue yearelie from time to time in euerie age since the Ascension of our Sauour Christ into heauen, verie liuelie and continewallie preached, represented, and explained vnto the common simple Christian people, all the holie Misteries of the Christian Religion, which theie had professed at their Baptisme, and were taught in the Apostles Creede to beleue. And the reuerent solemnitie in euerie yeare of theise holie festiuall daies induced them vnto a continewal memorie, admiration, loue, and reuerence of those holie Misteries, and greatelie strenghtened their faith in them, and caused them to haue a wonderfull seruente pierie, deuotion, and Zeale towarde the honor & seruice of Almighty God, whereby they liued verie vertuous liues like the children of lighte (as Sainte Paule termeth them,) and died generallie as holie faithfull Christians in the obedience, loue, and

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and fauour of his diuine Maiestie.

But alas these golden times be paste, and ended, and the deuill beinge let lose nowe more and more towards the comminge of Antichriste, and the ende of the worlde, we finde by palpable experience, that since the time that suche a free licentious libertie hath bene permitted vnto euerie lewde bablinge Minister to raile againste all the holie aunciente diuine ordinaunces, vsed and allowed generallie so manie ages in all Christian Churches, and to terme them in blasphemous manner Antichristian inuentions, and to preach openlie in pulpittes, and publishe in printed bookes whatsoeuer newe hereticall opinions the ennemie of mankinde suggesteth into their fantasticall heades, the faith of Christians is thereby generallie become so weake, and inconstante, and in verie manie or most persons so wholie undermined, and vtterlie ouerthrowne, and their hope is so transformed into presumption, and their charitie is waxen so colde, and so litle pietie, loue, deuotion, reuerence, and Zeale remaine in them towards the seruice of Almighty God, and so muche Pride, gluttonie, incontinence, hyenge, detraction, disobedience, with moste horrible contention, schisme, heresie, infidelitie, Atheisme, and all kinde of iniquitie doe generallie abounde throughout Christendome, that we haue good cause to feare, leaste that terrible time approacheth nowe verie neare at hande, which our Saviour forewarned vs in the gossell, to wit: that at his comminge to iudge he shoulde hardelie finde faith in the earthe.

Luc. 18.
vers. 8.

Wherefore we haue nowe verie greate neede of
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extraordinarie spirituall helpes to strengthen our weake mindes, to withstand. so manie deceitfull temptations of the enemye of mankinde in this so corrupte and daungerous age. And for this purpose I haue translated out of the Spanishe tongue diuers booke of a verie holie and famous learned religious father called Lewis de Granada, whose deuoute manner of writinge hath (in my simple iudgemente) a singular rare grace to pearce the harde harte of a dissolute sinner, and to moue and dispose his minde to the abhorringe of synne, to the contempte of the worlde, and to the feare, loue, and seruice of Almightye God. And I vnderstande that his booke haue wroughte wonderfull muche good, not onelie in Spaine, and Portugall, but also in Italie, Fraunce, and Germanie. And I thinke there bee fewe countries in Christendome but haue his Spanishe woorkes translated into their tongues. And it is nowe about foureteene yeares agoe, since the time that Master Doctor Hardinge (a man for his greate vertue, learninge, wisdom, Zeale, and sinceritie in writinge againste heresies, of verie godlie and famous memorie) perswaded me earnestlie to translate some of those Spanishe booke into our Englishe tounge, affirminge, that more spirituall profite wolde vndoutedlie ensue thereby to the gayninge of Christian sowles in our countrie from Schisme, and Heresie, and from all sinne, and iniquitie, than by booke that treat of controuersies in Religion: which (as experience hath nowe plainelie tried) doe nothinge so well dispose the common peoples myndes to the feare, loue, and seruice of almightye God, as booke treatinge of deuotion, and
howe to

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howe to leade a vertuous life doe. The dewe consideration whereof hath so prouoked, or rather pricked me in conscience, that I haue resolved to publishe (god-willinge) in printe all my translations, in case I shall perceine that suche as be godlie, wise, and learned, shall like of them. And first (as it were for an assaie) I haue here printed his deuoute Meditations of the principall holie Misteries of the Christian Religion, which booke I finde greatelie commended by diuers godlie learned men.

It maie be that some readers of this booke beinge Obiectio.
not greatelie acquainted with the holie exercises of a spirituall life, will imagin that the Authour dealeth to austerelie in some of these meditations: as namely in his Meditations of sinnes: of the howe of dearthe: of our dreidfull accompte at the terrible daie of iudgemente: and of the moste horrible paines of hell. And perhaps some politique wisemen will saie, that for so muche as the common people in our countrie haue beene for the moste parte of our corrupte age altogether accustomed with hearinge and readinge of diuers other contrarie newe erroneous doctrines, tendinge directlie to a careles dissolute life, they be therefore nowe waxen, so carnall and negligent of the saluation of their sowles, that these Meditations be to full of threateninge and terror, for suche nice and lose consciences. For answere to this obiection, it is to be noted, that the Authour beinge (as I am informed) not onelie a greate learned and religious deuout olde father, but also of greate wisdom grauitie, iudgemente, discretion, and of longe experience as well in preachinge, & hearinge of Confessions, as in diuers gouernemen-

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nementes in his religious order, and perceyuinge verie euidentlie that farre more Christian sowles be losse in this our corrupte age with ouermuche presumptuous confidence and securetie of their saluation, than with ouermuche feare of leefinge the same, hathe therfore framed his manner of writinge in theise meditations chieftie againste the infinite number of presumptuous and careles dissolute Christians, that presume most certainlie, and assuredlie to be sauéd, and yet doe liue verie dissolutelie all their whole lyfe time, without all care of keepinge gods commaundements, and without all feare of their accompte at the dreadeful daie of iudgemente, notwithstandinge that our Sauour Christ himselfe who shalbe then our Iudge, hathe by plaine and expresse wordes forwarned vs in the go-spell of saint Mathewe, that if we will enter into the Kingdome of heauen, we muste kepe his commaundementes, which euerie Christian maie be able to kepe, beinge assisted, strengthened, and holpen therein with the grace of God, which is neuer denied to anie that praierh dulie for it: and also that we muste at the daie of iudgemente geue an accompte of euerye idle worde.

Matt. 19.
vers. 17.

Matt. 12.
vers. 36.

Epist. Iud.
vers. 14.

And verelie if we peruse diligentlie the holie scriptures, we shall finde that not onely Enoch in the lawe of Nature, and afterwardes all the Prophets, but also sainte Ihon Baptiste, and our Sauour Christe himselfe vsed the same manner of preachinge that this religious godlie father dothe here. And they thought it to be the verie best and rediest waie for conuersion of sinners from their sinfull dissolute liues, to shewe plainelie vnto them the damnable state

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*state they liue in, and to put the in mynde of the seuerie
iustice of almightie God at the terrible daye of iudge-
mente, against all suche as endeuour not to kepe his
commaundementes. And saint Peter protesteth (as it
appeareth in the Actes of the Apostles) that our Sa-
uour Christe commaunded likewise him, and the re-
ste of the Apostles, to preach and testifie this poynte
espertiallye, that Christe is appointed to be the Iudge
bothe of the quicke, and the deade. And therefore in
an other place he requireth all Christians to liue, in
feare duringe the time of their conuersation vpon the
earthe. And sainte Paule maketh also the like solem-
ne protestation of the terrible daie of iudgemente, and
what a strait accompte euerie one of vs muste make
at that dreadefull time, and exhorteth the Corin-
thians with the knowledge and consideration there
of, to perswade all men to liue in the feare of God.
And disputinge also before the President Felix of
the Christian religion, and namelie of the dreadefull
daie of iudgemente, he uttered suche wonderfull ter-
rible thinges thereof, that as the holie scripture men-
tioneth, he made the verie President himselfe (thou-
ghe he were an infidell) euen to tremble and quake
for feare with the onelie hearinge of them. And sainte
Ihon likewise in his Reuelations affirmeth, that he
sawe an Angell preachinge the euerlastinge gospell
vnto all Nations, tribes, tongues, and people, (meanin-
ge thereby that he preached as wel to the good, as
to the wicked without anie exception therein of the
faithfull Christians,) sayenge: Feare oure Lorde,
& giue honor vnto him, because the hower
of his iudgemete is come. And I am perswaded
that*

Act. 10.
vers. 42.

1. Pet. 1.
vers. 16.

2. Cor. 5.
vers. 10. &
11.

Act. 24.
vers. 25.

Apoc. 14.
vers. 7.

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that all godlie wise and graue men will easelie agree in this opinion with me, that this manner of preaching of the terror of the daie of Iudgemente, and of the moste horrible paines of hell, is muche more needefull nowe in this our corrupte age in Englande, and Scotlande, than in Italie, Spaine, or other Catholike countries, sith so greate numbers of them are infected with so manie hereticall licentious doctrines, that haue caused them to put quite awaie out of their myndes all feare of God, and of his terrible iudgements, and to presume moste certainelie and assuredlye to be saued by their onelie faith, and so are generallie become vtterlie careles of endeuoringe to woorke their saluation with feare, & tremblinge, and doe liue as dissolutelie as anie barbarous Pagans, and Atheists. In so muche as all godlie aunciente wise men doe greatelye lamente to see by experience the terrible Prophecie of Dauid to be generallie Verified at this daie throughout our Realme: which is, that the iudgements of almightie God be taken quite awaie from the face of the vngodlye. And if theise and suche like godlie Meditations and considerations of the terrible threateninges and iudgements of almightie God againste the wicked, be not a fitt remedie for their conuersion from their careles dissolute lifes, what other remedie then can possiblie be deuised for them?

How best I haue Verie greate hope, that with the grace of God theise godlie Meditations will woorke muche good effecte for the conuersion of manie of them. For vndoutedlie that man is verie wilfull & obstinate in his wickednes, that readinge aduisedlie all theise godlie Meditations is not moued inwardelie in his

Philip. 2.
vers. 12.
1. Cor. 4. 4
2. Pet. 1. 10

Psal. 9.
vers. 26.

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in his harte in some parte of them to the feare, loue,
and seruice of almightie God, and to the abhorringe of
Synne, and amendement of his life. And suche rea-
ders as shalbe inwardelie moued and called thereun-
to by almightie God, I comure them in his holie na-
me, and in regarde of their owne saluation, not to
make sadde the Golie Ghoste, in hardeninge
their hartes, and resistinge vngratefullie and wil-
fullie againste his diuine inspirations, when it shall
please his infinite goodnes, and mercie, with suche
singuler loue to knocke and calle at the dore of their
hartes, but in anie wise to open it out of hande, and
receiue him most humble into their hartes, with su-
che louinge hartie interteynement, submission, than-
kefulnes, seruice, and honor, as duetie requirith they
shoulde doe vnto their most highe soueraigne lorde,
and Creatour, that hath suche a speciall louinge care of
their saluation.

Ephes. 4.
verf. 30.
Psal. 94. 8.

Nowe this booke of Meditations, and whatsoeuer
els I haue translated, and shall godwillinge hereafter
publishe in printe, I doe most humble offer vnto the
seruice of almightie God for the benefite of our coun-
trie. And for so muche as I am verie warie and as-
sured, that this booke containeth not anie thinge whe-
reby I maie iustlie incurre anie penaltrie prescribed by
anie lawes of our Realme, I am the bolder humble to
recommend it by this my dedicatorie Epistle vnto
your Honours and Moorshipp: partelie for that I
haue spent some parte of my time in the studie of our
Common Lawes in the Middle Temple amongst
you, and am verie muche bounde vnto diuers of you:
But chiefelie for that I knowe right well the great

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capacitie and dexteritie of your spiritess; the grauitie of your iudgements and your wisdomes, experiences, authoritie, and example, to be of suche principall estimation, and worthie respecte in our Realme, that in case yee doe Zealouslye emploie your endenours to the due reuerente consideration of the holie Mysteries of the Christian Religion, (as I doubt not but verie manie amonge you doe,) your holie example will generallic allure a greate number throughout our whole Realme from all contentious disputinge, and iarringe aboute theise late newe controuersies in Religion, to embrace firmelie and Zealouslye the aunciente Catholike beliese, and to imitate the vertuous liues of our holie Christian forefathers, who had muche more aboundance of the grace and lighte of the Gospell of our Sauour Christe, than we haue in this our ungracious corrupte age, as verie manifestlie appeareth by their so manifolde good Christian fruites lefte by them vnto vs, to the glorie of our Sauour Christ, and of his deare spouse the Catholicke Church, and to the continewall goeate admiration, confusion, enuie, and dispire, of Lucifer, and of all his rebellious wicked spiritess, and of all Iewes, Turkes, Heretiques, and other Infidells his adherentes.

An exhortation to yonge noble men and gentlemen.

And (requestinge here humbly pardon, and licence, to treat in a familiar maner with the yonger sorte) I desire your Honors and worshippes continewallie to remember what greate inclination yee haue vnto vertue more than others of obscure parentage, and base estate; in regarde of your noblenes, and magnanimitie, which euor inuiceth you to imitate the noble vertuous steppes of your noble Christian

Dedicatorie Epistle.

or

stian auncesters, and to set upon hight and noble
vertuous enterprises, and to doe all your workes no-
blie, and excellentlie, that ye take in hande. As also
to consider, that a vertuous life is the greatest and
moste noble ornamente of nobilitie. And that for this
ende cheefelie almightie God bestoweth upon noble
personages here in earthe principallie, rule, gouverne-
mente, and honor, that they shoulde giue vertuous
and godlie example vnto all others that be vnder
their rule, and gouernement. And by experience
we finde, that ordinarilie no byshoppe or other pre-
acher, is able with such facilitie to planse vertue
emonge the common people, and cause them sincerelie
to loue, honor, and embrace it, as noblemen, gent-
lemen, Magistrates, and Gouvernours are able to doe,
in case they them selues doe giue good apparante ex-
ample of vertue, religion, and deuotion. and be Zea-
lous also in procuringe all others to doe thelike. And
therefore I beseeche you to determin with an hono-
rable constant resolution, to employe your tyme in the
moste noble exercises of vertue, and to feare, loue,
serue, and honor almightie God, who is your most
noble, hight, soueraigne Lorde and Creator, and not
to suffer either your studie or practise of the lawes, or
other your worldlie offices and affaires to be so greate
an impedimente vnto your spirituall exercises, but
that you maie haue euer one window open towards
the heauenlie Ierusalem, as Daniel had in his cham-
ber in Babylon, prayenge there three times in the
daie towards the earthelie Ierusalem. And in case
your worldlie impedimentes be ouer greate, then wis-
dome requireth that for saluation of your sowles you

Dan. 6.
vers. 10.

The Translatours.

I doe caste them awaie from you. And imitate herein the worldie foresightke of wise Marchauntes, when they be in daunger of drowninge in a stormie tempeste upon the sea, who use at such times for saluation of their liues, to cast into the Sea their ryche merchaundise, and all their troublesome heauie encombrances, thereby to cause their shippe to saile more safelye. And I doe also humbly beseeche all good Christian readers, that shall like well of these spirituall exercises to remember me in their deuoute prayers, that I proue not like vnto those foolish carpenters that made Noes arke, who made it to saue others from drowninge in the generall fludde, and yet were drowned them selues.

Thus with all due humble submission of my selfe, and my trauailes here in to your honours, and worships, I humbly craue pardon for passinge here somewhat the bowndes of my profession; and treatinge as a diuine of spirituall matters, accordinge as since my departure from the Middle Temple by some studie and readinge of diuers spirituall bookes, and continually conuersation these fifteene yeares with many vertuous and Learned Charholike Priestes in these partes I haue bene instructed. And I most humbly beseeche almighty God that these Godlie Meditations, maie worke so good effecte in all your mindes, as I haue often times verie earnestly requested of his diuine Maiestie. From Paris, vpon the holic festiuall daie of Pentecoste. In the yeare of our Lorde 1582.

II

AN AVERTISMENTE BY
the translatour to the Learned Reader.

FOr so much as the Author of this booke, hath published at diuers times seuerall editions thereof in the Spanishe tongue, and in the later editions hath from time to time, verie much and often corrected, altered, and augmented the same, not onelie in manifolde wordes, and sentences, but also in diuers chapters, otherwise than in the former editions, that were printed either in *Toledo*, *Salamanca*, *Lisbone*, *Antwerpe*, or in anie other place before the yeare of our Lord. 1567. I thinke it verie conueniente to giue notice of it to the Reader: and withall that in my Translation I doe folowe the edition in the Spanishe tongue printed at *Antwerpe* by *Christophor Plantine*, in the yeare of our Lorde. 1572. For I perceau that the frenche Translation differeth in duers places from this best corrected edition of *Plantins*: and so doe likewise all the Translations that I haue seene in the Italian tongue printed in diuers yeares at *Rome*, *Naples*, and *Venice*, by *Michael Tramezzino*, *Horatio Saluiani*, *Iouannis Baptista Guersa*, and *Gabriel Tolito*: vntill that nowe of late all the Authors workes haue bene newlie translated into the Italian tongue, and printed at *Venice* by *Georgio Angelieri*, in the yeare of our Lorde. 1581.

B. iiij.



AN EXHORTATION TO THE CHRISTIAN

*Reader, made by the Righte Reuerende Father in
God, BERNARDE de FRESNEDA
Bishoppe of CVENCA one of the priuie Coun-
cell of Estate to the mightie KINGE PHILLIP
OF SPAYNE, &c. And his Ghostly
Father, to read this booke with good attention,
and with a desire to profite, and proceede forwardes
in godlines.*

*Three thin-
ges necessarie
to preserue
Iustice : to
wit, prayer,
readinge, and
good vvor,
les.*



It is the doctrine of the holie
Fathers, that there be three
things verie necessarie and of
inestimable importaunce to
the iust man to preserue him
in his iustice : to witt Praier,

Readinge, and doinge of Good workes. In
these three things ought the iust man to ex-
cise himselfe euerie daye, and deuide his tyme
so discreetelie, and so like a good Christian,
that he be euer founde occupied in some of
them. Praier illuminateth, purgeth, comfor-
teth, reioyceth, obteyneth seruour, causeth all
trauailie to seeme sweete, and lighte, breedeth
denotion, engendereth confidence, (in case our
owne spirite doe not reprove vs:) Prayer ban-
nisheth awaie slouth, frayeth the ennemie
and

and overcometh temptation. And therefore
acertaine wise man saied: *Non te pigreat orare, si
vis a vitijs liberari. Be not slacke to praye, if thou
wilt be deliuered from vices*

Prayer is verie necessarie towardes the ob-
teyninge of the grace of God, without which
the spirituall life will vtterlie decaye, and pe-
rishe: And therefore prayer is preferred be-
fore readinge. Tertullian speakinge of prayer
saith.. That thinge is alwaies to be vsed, which
is alwaies good: And he addeth furthermore,
and saith: If prayer be necessarie in all pla-
ces, and at all tymes, then is continencie ne-
cessarie also vnto prayer: for so much as praier
procedeth of continencie, wherefoore if thy
continencie hath cause to be shamed, then
shall thy prayer likewise be ashamed. The
spirite carryeth our praier vnto God: and if
the spirit finde it selfe faultie, then our prayer
ascendeth with shame vnto him. Againe, Cal-
siodorus saith, that preseruance in prayer
auaileth much to obtaine firmnes of harte.
By meanes of continuall prayer the deuills
and their deceytfull snares are overcome,
and by the same the iust man weakeneth
their forces, and vexations. By meanes of
prayer he maketh them become weake, co-
wardly, and easie to be conquered: and by
the same he maketh himselfe also become
stronge and a conquerour over them. If thou
praye with perseuerance, thou shalt obteyne
sweetenesse, and withall a more fervent desire

*Continencie
necessarie
vnto prayer*

An Exhortation.

to praie. And then doe we praie in trueth when we haue none other thinge in our mynde, but doe applie all our intention vnto heauenlie thinges, and haue our harte wholie enflamed with the fyre of the holy Ghoste.

Three effectes of prayer.
S. Thomas. 2. 2. quest. 83. artic. 13.
1. There be three effectes of prayer. The first effecte is common vnto all workes done in charitie: which is, to be meritorious: And for this effect, actuall attention is not of necessitie required in prayer, but it is sufficient to haue an habituall attention, as in all other meritorious actes.

2. The second effecte, is proper vnto prayer alone, which is to obteyne of almightie God the thinge we desire. And for this effecte it is sufficient also to haue the first intention, which is the thinge that God respecteth in our workes: for if this first intention fayle, we shall not obteyne the thinge we require, because almightie God will not heare his praies that seeketh not the thinge he asketh of him in such sorte as he ought, and for such end as he ought.

3. The thirde effect of praier, is a spirituall refection of the soule. And for this effect it is necessarilie required to haue an attention in praier: and not onely such an attention as is attent to the materiall wordes, or as the seconde attention, that marketh the sence and meaninge of the wordes, but muche more that attention, that marketh and is attent to the ende of prayer, which is almightie God, and

and vnto the thinge for which we praye.

The readinge of holie bookes containe-
ge fruitfull and profitable matters not onelie
lightene our ignorance, but it also dischar-
geth our dutie in well spendinge our tyme
therein: it correcteth our faultes, teacheth
good and holie maners, discouereth vices,
exhorteth vnto vertues, stirreth vp seruour,
causeth a feare of God, recollecteth the myn-
de, recreateth and comforteth the heauie,
sorowfull, and discomforted soule. Vndow-
tedlie it procureth great profite and fruite to
reade bookes of holie matters: of such mat-
ters I meane, as doe recollecte the soule that
is distracted, and wanderinge abroade. emon-
ge so manie diuers and sondrie thinges. Rea-
dinge teacheth and sheweth vs the waye how
to leade agood life: Examples doe induce
and prouoke vs to imitate and followe the
same: And prayer obteyneth vs grace to ac-
complish it fullie, and perfectlie. Readin-
ge (saie the holie fathers) is good: Praier
vnto God is better: but the doeing of good
woorkes for Gods sake is aboue all. Out of
holie readinge the good deuout persons doe
gather how to meditate vpon God: And out
of godlie meditation proceedeth an earnest
affection, and a verie prompte and readie ele-
uation of the spirit vnto God, out of which
issueth that inwarde prayer that pearcerh the
heauens, passeth aboue the highest places,

An Exhortation

and hath a desire to vnite it selfe vnto almightie God, in whom are all good thinges that may be desired.

Besides readinge, and prayer, it is necessarie to doe some good and profitable worke.

But because our weaknesse is not albe to continewe and perseuere alwaies in prayer, and readinge, it is therefore verie profitable, yea and necessarie to worke also and to doe some thinge that is good, and profitable, which cannot choose but so it wilbe, in case praier goe before the worke: and yet it shalbe muche better, if praier doe accompanie it: but best of all, if the worke doe also end in prayer, and then is the worke most perfecte.

To worke with our owne handes is profitable bothe for our soule and bodie.

To doe some kinde of worke with our owne handes, besides that it is verie profitable and holsome for the bodie, it helpeth our spirite also, our neighbour is thereby edified, and our senses are comforted and refreshed, And in case thou finde thy selfe slouthfull, heauie, and vnwillinge to worke and labour with thy handes, yet perseuere therein, and thou shalt ouercome it. O that we might once come to haue such a preseruance and constancie as the Saintes had, who praied without intermission. And yet notwithstandinge their continuance in prayer, good Lorde, it is merueilous to consider, howe studious and continual they were in readinge, howe feruente and laborious in bodelie exercises, and in doeing of good workes: in so much as no kinde of labours, paynes, nor trauayles

Note howe the Saintes continued in prayer, readinge, and workinge with their handes.

uayles

wayles, coulde euer overcome them. Now what other thinge is the life of the Sainctes vnto vs, but onely a holie readinge, which we ought to imitate without ceasinge. That man that shall enforce himselfe to take paynes and labours for Godes sake, shall obtaine the greater grace of his diuine goodnesse, and shal out of hande feeble the profite and commoditie of his trauailie. An euill custome is overcome by a good : the which good custome if it be conuerted as it were into nature, it waxeth so stronge, that it turneth the thinges that were harde and difficulte, and causeth them to become easie, and lighte. And all this (as Saint Paule saith) commeth to the iust man by meanes of continuall prayer. And theretore he saith, *Sine intermissione orate* : praye ye without intermission. Saint Paule knewe right well, that whilest we walke here in this life, we are compassed all aboute with enemyes, temptations, tribulations, and with infinite deceitfull ginnes, with warres without, and feares within, and therefore he aduisech vs to prave without intermission. For whereas almighty God permiteth so manie vexations and troubles to come for the sinnes of the worlde, his intent thereby is, to stirre vp his electe, and to awake them, that they shoulde lifte vp their spirite vnto heauenly thinges. For he that praieth not, fighteth not, and he that fighteth not

*Who so en-
forcerh him-
selfe to labo-
for gods sake,
shall obtaine
greater grace
of God.*

1. Thess. 5.

2. Cor. 7.

2. Tim. 2.

An Exhortation

*who maie
be able to
praye and
fighte con-
tinuallie.*

Psal. 144.

*we maie
praie all-
waies with
our spirite,
and with a
godly inten-
tion.*

Psal. 37.

manfully, and maketh resistance, is forthwith
ouercome, and leese his crowne, and re-
warde. And if thou demaunde of me, who is
able to praie and fighte continually. I saie, that
euery one can doe it, that in trueth and hu-
militie of harte calleth vpon almightie God
for succoure, and putteth his full trust in him
in verie deede. For (as the prophet Dauid
saith) Our Lorde is mightie vnto them, that
calle vpon him, if so be they calle vpon him in
trueth. And if thou canst not praye conti-
nuallie with thy mouthe, yet praye with thy
spirite and with a godly intention. For it is a
very continuall sacrifice vnto almightie God
in the soule of our hart, to haue a desire to
doe good workes, and to serue him with all
our harte. And trulie that man doth alwayes
praie, that doth alwayes good workes. And
whosoeuer is hartelie sorie for his offences he
hath committed, and sigheth, mourneth, and
longeth for the good things that are to co-
me, praith alwayes, and saith with the pro-
phet Dauid. O Lorde before thee is all my
desier, and my mourninge is not hid from
thee.

These three pointes nowe good Christian
Reader, which serue (as we haue declared)
to preserue the righteous man in his righte-
ousnes, are so well taught, and so wonder-
fullie set forth in these notable bookes of the
Reuerend religious Larned Father, F. L E W I S

de GRANADA, that he must needs be verie harde harted, who readinge them with attention, deuotion, and with a Christian desire to take profite by them, doth not inuericousslie inriche him selfe with these three treasures: to witte, with prayer, readinge, and doeing of good workes. wherefore who-soeuer is desirous to profite in these three thinges hath, here verie Catholike, sounde, and profitable doctrine, and in all pointes agreable with the vniuersall doctrine of the holie auncient Fathers, and of the diuine Scriptures. In these singular deuout holie booke he shall not finde any thinge that may either offend him, or bringe him into any error, or scruple. Here shall he finde manie thinges that may edifie, delighte, teache, and prouoke him to the loue of God, and withall to the abhorringe of sinne, and contempte of the worlde. From receauinge which fruites no man is here excluded: For somuch as the Author hath with a rare wisdom in such wise tempered the doctrine, and accommodated him selfe vnto all states, and conditions of persons, that neither the verie highe and learned haue anie cause to leaue it, as ouer base for them: nor the verie lowe and vnlearned to refuse it, as ouer highe for their capacities. For here is made a conuenient prouision of competent meates both for the one sort, and for the other. And because the

An Exhortation.

Author vnderstode right well howe farre the
mouthes of men now adayes are owt of tast,
and how much they are more affectionate
vnto the fleshe pottes of Egypt, than to the
breade of Angels, I meane hereby, rather to
the readinge of prophane bookes, by reason
of the pleasant stile wherewith they thinke
they are written, than to the bookes of spi-
rituall doctrine, which are commonly written
with more simplicitie, he hath therefore dres-
sed this meate in suche wise, and hath written
this doctrine in such a sweete and pleasant sti-
le, that it maie prouoke an appetite vnto this
booke, euen in such persons as doe otherwise
lothe good and holesome foode: besides, that
the verie matters them selues are exceeding-
ly well chosen, and of great profite. And be-
cause it were the parte of rude and rusticall
persons, to geue thanks to the bees that ma-
ke the honie combes, and not vnto almighty
God who created the flowers from whence
the bees gather the honie, which they
worke in their hines: I exhort all persons to
geue thanks to the deuoute and Learned
Author of these workes, for these so sweete
and fauorie honie combes which he hath
here geuen vs, in such sorte that they omit
not to procede further, and to geue thanks
to almighty God also, who hath sent the
flowers wherewith this honie is made. And
withall I make humble request vnto all men,
that

that I may be partaker of the prayers they
shall make by meanes of the good dispo-
sition which (I truste) with the grace of
God the readinge of these holic
and excellent deuoute workes,
shall cause in all godly
and deuoute Chri-
stian Readers.



Bernard de Fresneda
Bishoppe of Cuenca,





Be wise therfor, and watch in
prayer i. par. cap. 4.



TO THE VERIE RE-
VEREND FATHERS, AND
right honorable personages : DON
ANTONIO DE CORDOVA : and
Father LORENÇO DE FIGVEROA.

The Epistle of the Awthor.

Note reader that

I CANNOT find anie other place, whither I maie better direct this my smale present, then to your Reuerende handes. For (settin- ge a part diuers and fundrie reasons of great importance, that bynde me so to do) certeinlie the wonderfull change of liffe, which your Reuerences haue made, and the holie example which you haue geuen to the world in this our corrupte age, are sufficient cause to moue all such as doe anie thing desire the glorie of Christ, to serue you in this your spirituall iourney, that haue in such wise amplified his glorie. I might well speake of this matter more largelie in this place, (and surely without lyinge, or flatterie) and so speake

these, to whom the awthor directeth this booke, are two noble personages, of the most noble and ancient howses of Spayne: whiche haue forsake all their wordlie possessions, and entred into religion.

THE A W T H O R S

herein, were not to emploie the time, in the praises of men, but in the praise of almightie god. Forsomuch as it is manifest, that this your wonderfull change of life, hath not proceeded of flesh and bloode, but of the right hand of the highest. But because it behoueth all men of our cote, and profession, to be free, not onelie from all flatterie, bur also euen from all suspicion of the same: I will therefore content my selfe at this present onelie with geuing thanks to our lord, for this notable vertuous acte of yours, and I will confesse, that we haue seenne that wonder in our daies, which the holie auncient father S. Ierome declareth to haue chaunced in his tyme. He writeth it in a certein Epistle to Ruffinus in these wordes.

S. Ierom. ad Ruffinum. Bonosus thy frynd and myne, is now gone up by that mysticall ladder, which the Patriarck Iacob sawe: and according to the misterie of Moses, he hath now sacrificed the brasen serpent in the desert: where, at this present he soweth with teares, that hereafter he maie reape with ioye. Lett the truthe of this worthie acte putt to sylence all the lyinge wonders which the Greeces and Lattins haue written in their histories. Behold here a yong man brought vp in our companie, and instructed in all good artes, and learning, who had no want neither of landes, nor riches, nor honor, nor dignitie, emonge his equales, who forsakinge his mother, and his sisters, and aboue all, his most deerlie beloued brother, went to liue in an Iland, which is verie solitarie, and fearfull, and enuironed with diners seas, there to dwell like a new inhabitior of paradice. And
being

being alone in this place (howbeit not alone, forsomuch as he is in the companie of Christ) he seeth now the glorie of almightie God, which the Apostles themselves neuer saw, but when they were alone in the mount. Thus farre be S. Ieromes wordes. This holie example of Bonosus is trulie a thinge, wherein almightie God is to be praised, as in a singuler worke of his grace. And suerlie no lesse is he to be praised in your Reuerend, and most honorable personages, who hauinge much more to forsake in the world, than Bonosus had, and being now in the verie flowers of your youth, haue forsaken the world, and all the vayne pōpe and pryde thereof: and with all your great landes and possessions, the dignitie of your highe noble estates, and the hope of so great honorable promotions, that were due vnto your nobilitie and vertue, and to the renowned desertes of your verie auncient and most noble families. And all this yow haue done to embrace euen the pouertie, nakednes and obedience of Christ, you haue not done like that yong man in the gospell, who remembering *Math. 19.* how great possessions he had, refused to followe the waie of perfection which our sauour Christ taught him. But yee haue done like that wise and prudent merchant, who after he had found the pretious pearle, sold all he had *Math. 13.* in the world to buye the same. And if vnto this wonderfull change of yours, we ioyne also the notable vertuous change of life, which the most noble and renowned Duke of Gandia

THE AWT HORS

This Duke hath made in our daies, and the merueylous
of Gandia changes of sundrie other right honorable per-
forsooke sonages which might here be rehearsed, it will
his greatesonages which might here be rehearsed, it will
Duke do verie euidentlie appeare, that there is more
me in Spay sweetenes in the waie of Christ, then the world
ne, and be-thinketh there is: sithence euen those, that ha-
came a re-ue had so long and so greate experience, both
ligious mā of the one kinde of life, and of the other, do
of the ho-uerie hartelie and willinglie, renownce all that
lie Societie euer the world geueth and promiseth vnto
of Iesus: them, for the least crumme that falleth from
commolie Christes table: sayinge with the spowse in the
called Ie- Canticles. *If a man geue all his substance, for chari-
suittes. tie, he will contemne it as nothing.*
Cantic. 8.

Forso much therefore, as verie reason would,
that euerie one should serue them, that serue
our most mercifull and louinge lord, it seemeth
vnto me, that it is my bounden dutie also, to do
you some seruice, in this your spirituall iour-
ney, at the least with this little volume, which
treateth of prayer and meditation &c. that the
holie and deuout exercises of your Reuerēces,
maie be holpen somewhat by the same: the
which (I trust in our lord) shalbe al waies fur-
thered, and proceede prosperousslie, both with
it, and without it. And althoughe this be a dett
which I owe vnto you, yet do I for this dett
craue of you a grace, and this is, that your Re-
uerences will most humblie beseech our lord,
that it maie please him of his infinite mercie
and goodnes, to graunt his fauour and assistan-
ce to this booke, that the profit of them that
shall

shall reade it, maie be answerable to the paines of him that made it, and to the good hart where with he offereth it vnto them.

THE PROLOGE AND ARGVMENT OF THIS BOOKE.



PRAIER (to define it properlie) what payer is a petitiō we make vnto almightie God, for such thinges as are apperteyning to our saluation. Howbeit, praier is also taken in an other more large sence; to wit: for euerie lifting vp of our hart vnto god. And according to this definition, both meditation and contemplation, and euerie other good thought maie be also called a praier. And in this sence we do now vse this worde, because the principal matter of this booke, is of meditation, and consideration of thinges apperteyning to almightie God, and of the principall mysteries of the Catholike faith.

An other definition of prayer.

The verie thinge that moued me to treat of this matter was, for that I vnderstoode, that one of the principall causes of all the euilles, that be in the world, is the want of consideration: According as the Prophett Ieremie signified when he said. *All the earth is destroyed with desolation, because there is none that thinketh with attention, vpon the thinges apperteyning vnto God.* Whereby it appeareth, that the verie cause of

The want of consideration is one of the principall causes of all the euilles in the world. Ieremie 12.

THE AWTORS

our euills is not somuch the want of faith, as the want of due consideration of the misteries

The confideratiō of our faith. For trwlie if there were no want in this behalfe, the misteries of our faith be of so great vertue and efficacie, that if the verie least misterie of them, were considered with attention and deuotion, euen the same would be a great brydle and redresse of our liffe. For who would euer goe about to committ anie sinne, if he considered that almightie God died for sinne; and that he punysethe sinne, with perpetuall bannishment out of the kingdome of heauen; and with euerlasting paines and tormentes in the horrible fyer of hell;

whereby yee maie see, that although the misteries of our faith, be of verie great force, to encline our hartes vnto goodnes: yet because there be verie manie Christians that haue no due consideration of the thinges they beleue, therefore they worke not such effecte in thiere hartes, as such misteries being well weighed and considered were able to worke. For like as the phisitions affirme that if we will haue a medicine to helpe a sicke man, it is necessarie, it be first wrough and digested in the stomak with naturall heat (because otherwise it shall not be anie profit to him at all:) euen so also, if we will haue the misteries of our faith to be profitable and healthfull vnto our soules, it is requisite they be first wrought, and digested in our hartes with the heate of deuotion and meditation, because otherwise they shal profit vs verie

verie littell. And for want hereof, we see that manie Christians, which are verie whole and sounnd in matters of faith, be yet in their liues verie licentious and dissolute. And the reason is, because they do not consider, and weigh the holie misteries which they beleue: and so they keepe there faith, as it were fast locked in a corner of a chest, or as a sword in the scabbarde, or as a medecine in the potticaries shoppe, and vse not the benefitt therof, for such purposes, as it serueth. They beleue generallie, and as it were in a fardel or grosse some, all such thinges as the Catholike Church beleueth. They beleue that there shalbe a iudgment, that there shalbe paines for the wicked, and glorie for the good: but how manie Christians shall yee finde, that do consider after what sort this iudgment, these paines, and this glorie shalbe, with other the like circumstances?

The cause whiche manie Christians, that are sounde in matters of faith; be yet verie dissolute in their liues.

Verie few Christians doe set themselves to consider the misteries of our faith.

Now this is the cause, why the holie scripture so earnestlie commendeth vnto vs, the continual consideration, and meditation of the lawe of God, and of the misteries thereof: which is indeede the studie of true wisdom. Consider I pray you, how instantlie Moses that great prophet and frynde of God, commendeth this vnto vs: saying: *Prynte these my wordes in your hartes, and carie them bound as it were for a signe in your handes, and teach them to your children, that they may thinke vpon them. When thou shalt be sitting in thy house, or traauylinge in the waie, when thou shalt lie downe to slepe, or rise up in the*

Deuteron. 5.

THE AUTHORS

morning, thinke and meditate vpon them, and write them on the thresholdes and gates of thy howse, that thou maist alwaies haue them before thine eies. With what more effectuall wordes could he commend vnto vs, the continuall meditation, and consideration of heauenlie thinges, then with

Prouerb. 1. 3. these? And no lesse doth Salomon commend the same holie exercise vnto vs in his Prouerbes, where he exhorteth vs, to carie the lawe of God alwaies, as it were a chayne of gold about our neckes, and at night to goe to bed with it, and in the morninge so sone as we awake, to beginne immediatlie to exercise our selues in the same: Blessed is that man, that is so occupied. And so doth Ecclesiasticus rearme

Ecclesiast. 1. 4. him, when he saith: *Blessed is the man, that dwelleth in the house of wisdom, and meditareth vpon the lawe and commandementes of God, and exerciseth him selfe in iustice, and reasoneth of holie thinges by his vnderstanding. Blessed is he that considereth her waies in his hart, and vnderstandeth her secretes. He shall looke in at her windowes, and hearken at her doores. He shall abide beside her howse, and fasten a stake in her walles. He shall pych his tent besides her.*

Now what other thinge maie we inferre of all this, but that the holie Ghost intended, by all these metaphors, to expresse vnto vs the continuall exercise, and consideration, wherewith the iust man is alwaies occupied, in searching the workes and wonders of almightie God. And for this verie cause, emonge the praises of the iust mā, this is put for one of the most principall

*Psalme, 1.
Ecclesiast. 31.*

cipall, that his exercise is to meditate vpon the lawe of our lord, daie and night; and that he is alwaies cōuersat in the secrecie of parables: ge-
 uing vs hereby to vnderstand, that all his trade
 and cōuersatiō must be, in searching, and medi-
 ating vpo the secretes and wonderfull workes
 of almightie God. And euen for this verie cau-
 se also, were those mysticall beastes of Ezechiel *Ezech. 1.*
 represented vnto vs with so manie eies; to sig-
 nifie vnto vs, that the iust man stāderh in grea-
 ter neede of the continuall consideration, and
 sight of spirituall thinges, then of a number of
 other exercises.

By this therefore we see plainlie, what great
 neede we haue of this holie exercise, and con-
 sequentlie how blyndelie and fowlie they are
 deceaied, that either despise or make little ac-
 compt of the holie exercise of praier, and medi-
 tation: not considering that this is openlie to
 gaynesaie and contemne that thing, which the
 holie Ghost hath with so great instancie com-
 mended vnto vs. I wishe that such persons
 would reade those fine bookes of cōsideration,
 which S. Barnard wrote vnto EVGENIVS the
 Pope. And there shall they perceave, of how
 great importance this holie exercise is, towar-
 des the obreyning of all vertues.

Now for this cause manie Catholike and re-
 ligious persons, vnderstanding what great and
 inestimable fruit ensueth of this godlie medi-
 tation, haue gone about to exercise them sel-
 ues ordinarilie therein, and haue appointed

THE AWTORS

euerie daie certein speciall times and howeres
for the same. Howbeit oftentimes they wa-

Two diffi-
culties in
the exerci-
se of praier
and medi-
tation.

xe colde, and geue ouer this holie exercise, by
reason of two difficulties they finde in it. The
one is the want of matter, and of consideratiōs
wherein they maie occupie their cogitation at
that time. And th'other is the want of seruencie
and deuotion, which is verie requisite to ac-
companie this holie exercise, in case we mind
to haue anie fruit and commoditie thereby.

The ordre
and diuisiō
of the con-
tentes of
this booke

In steed whereof, they find manie times great
drynes of hart, and withall a great combate of
diuers and sondrie thoughtes. For remedie of
which two inconueniencies, I haue ordeined
this present booke, which is deuided into two
principall partes.

The firste
parte of
this booe-
ke.

The first part, for remedie of the first incon-
uenience, treateth of the matter of praier, or
meditation: wherein are contained fouertene
meditations, seruing for all the seuen daies of
the weeke, both in the morninge and euening.
And these meditations do containe the princi-
pall places and misteries of our faith, and espe-
cially the consideration of those misteries, that
are of most force, and power, to brydle our har-
tes. and to incline them to the loue, and feare
of God, and to the abhorring of sinne. In like
maner there are sett out, the fīue partes of this
exercise, which be Preparation: Readinge: Me-
ditation: Thankes geuing: and Petition: which
is done to this end, that a man maie haue great
varietie of matters, wherein to occupie his hart:
wher

wherewith to procure and stirre vp the tast of deuotion; and withall wherewith to illuminat and instruct his vnderstanding, with diuers considerations and instructions. Besides this, there is also treated therein, of six kindes of thinges that are to be considered in euerie one of the pointes of the Passio of our Sauour: that both they, and all the rest, maie minister vnto vs more plentifull matter for meditation. These three thinges are sett forth in the first part of this worke, for remedie of the first inconuenience.

The second part, for remedie of the seconde ^{The seconde} inconuenience, treateth of those thinges, that ^{de parte of} do helpe vs vnto deuotion, and likewise of those ^{this booke} thinges, that doe hinder vs from the same. It treateth also of the most common temptations, ^{ke} that are wont to molest deuout persons. Moreover there are geuen cerrein aduises to be a ^{ke} direction vnto vs that we erre not in this waie. These foure articles are sett out in the seconde ^{ke} part of this booke.

After these I haue added the third parte, in ^{The thirde} which is treated of the vertue of praier, and of ^{parte of} her two companions, fasting, and almes deedes: ^{this booke} to the intent, that when a man seeth, that in all the booke there is treated of praier, and of the paines he ought to take for the same he maie vnderstand, how well his labour is employed, which is bestowed in obtaining of a thinge, of so great and wonderfull profit.

Peraduenture the Christian reader wilbe offended with the length of the meditations,

THE A V T H O R S

which we haue here sett foorth for the seuen daies of the weeke. Howbeit for this I haue manie answeres. The first is, considering that in these meditations, is treated of the principall places, and misteries of our faith (the consideration whereof is of so great importance, for the due ordering and reforming of our liſſe) it behoueth me therefore to enlarge my ſtyle (in these matters eſpeciallie) by reason of the great fruit, and commoditie that maie enſue vnto vs by the ſame. For in this booke our meaning is, not onelie to geue matter of meditation, but much more to ſhowe the ende of meditation, which is the feare of God, and amendement of our liſſe. For the procuring whereof, one of the things that moſt helpeth vs, is the profound and long conſideration of the misteries, that are treated in these meditations. For certeinlie these fourtene meditatiōs, be as it were ſo manie ſermons, in which is laide, as it were a certein batterie to mans hart, to cauſe it to yeald, (ſo much as is poſſible) and to ſurrender it ſelfe vp into the handes of his rightefull and true ſouereine Lorde,

The ende
of medita-
tion is the
feare of
God, and
amende-
mente of
our liſſe.

This was the cheiſeſt cauſe that moued me to make the meditations ſo longe. Beſides this, I ſee not, why the gheſt that is inuited, ſhould complaine that the table is to full furniſhed with manie diſhes, ſith we bynd him not (as by waie of constraint) to make an ende of them all, but only emonge ſo manie ſundrie thinges to make his choiſe of that, which ſerpeth beſt.

best for his purpose. Moreouer (that there might be the lesse occasion of complaint) I haue putt the somme of each meditation at the beginninge thereof, to the intent that such as minde not to passe anie further, might there haue such thinges breiflie abridged, as be necessarie for the time, they intend to bestowe in this holie exercise.

THE ENDE OF THE
PROLOGVE,





THE FIRST PARTE

WHICH TREATETH OF

THE MATTER OF CONSIDERATION.

THE FIRST CHAPTER.

*Wherein is treated of the great profit, and
necessitie of consideration.*

FOR so much as in the exercise of consideration, it can not be, but that some labour and paines must needes be taken, as well by reasoⁿ of the employing and occupieng of the tyme, which it requireth of vs euerie daie, as also in regarde of the quieting, and close recollecting of the harte (which is a thinge verie requisite for the same) I thinke it therefore verie necessarie, before all other thinges, to declare here, what great fruites, and commodities do ensue of this exercise; to the intent that the hart of man, which without great promises and alluremets is not moued to take great paines, maie by this meane be the more moued, and prouoked to the loue of this holie exercise, and to bestowe greater paynes and labour therein.

Now

Now the greatest commendation we can geue to this vertue, is this, that it is a great helper and furtherer of all other vertues. I meane not in supplieng the proper office of them, but in helping them in their exercise. In so much that like as deuotion is a generall stirrer and prouoker vnto all vertues (as S. Thomas affirmeth) And as the hearing of a sermon (if it be heard with such attention and deuotion, as it ought to be) is also an exercise that moueth vs, not to anie one vertue alone, but to all vertues (for so much as each good instructioun is directed to this ende:) euen so likewise is consideration a great helpe and furtherance not onelie to anie one vertee alone, but vnto all kinde of vertues. For there is no more difference betwene a Sermon, and consideration, then is betwene the reading of a lesson, and the repetition of the same reading; or betwene the meat that is sett before vs in a dishe, and the same meat, when it is digested and cōcocted in the stomak. Now this is one of the greatest, and most assured praises we can geue to this vertue: For by this meanes it putteth not awaie the labours of other vertues, but rather maketh prouision how to helpe and further them in their labours, yea and stirreth and prouoketh them thereunto. This is the thing, which by the grace of God, we intend now to proue verie manifestlie in this place.

For the better vnderstanding whereof, it is to be known, that emōge vertues, some be com-

Considera-
tio helpeth
all vertues
in their
exercises.

Summa S.
Thomas. 22.
q. 82. artic. 5.

The pro-
per praise
of conside-
ration.

Note here
what ver-

Of the great profit and

ues are common both to the Christian, and to the pagan philosopher (as those foure that be called Cardinal vertues, To witt. * PRVDENCE, IUSTICE, FORTITUDE, AND TEMPERANCE. Of which vertues the philosophers vnderstande and wrote verie muche.) Other vertues there be, that are proper and peculiere vnto a Christian onelie, in that he is a Christian: whereof the pagane philosophers neither knewe, nor wrote anie thinge at all, or if they did, it was surelie verie little. These are principally

Theologi-
call ver-
tues.

those three most noble vertues called *Theologicall vertues*: To witt. FAITH, HOPE, AND CHARITIE, Which haue for their object, almightie God him selfe: and their proper office is, to dispose and direct a man towards him. These Theologicall vertues haue the empyre, and soueraintie ouer all other inferior vertues, and therefore they moue and prouoke them, to do their operations, whensoever the same is expedient for their seruice. After these, there follow other verie principall, and excellent vertues, (which be verie nere of affinity vnto them) as the vertue called Religion:

Religion.

whose object is the seruice and honor of God:

Deuotion.

The vertue called Deuotion: which is the acte

The feare
of God.

and exercise of the same religion: and the office of it is, to make vs verie prompt, and rea-

Humilitie.

die, to do all such thinges as apperteine vnto

Summa 8.

his seruice. The feare of God, which refreyneth,

Thoma 2. 2.

and brydeleth vs from sinne. Humilitie which

q. 161. art. 5.

is also after a sort (as S. Thomas saith) the roote

ad 2.

and

and foundation of all vertues. And penance, Penance.
which is the gate of our saluation, whereunto
appertaineth the sorowe and greife for our ly-
fe past, and withall a firme purpose, and deter-
mination, to amende our lyfe in time to co-
me. Of all these vertues the pagan philoso-
phers vnderstoode verie litle, or nothinge at all,
notwithstandinge that these be the vertues
that haue the soueraintie and principalitie
ouer all others, yea they be the rootes and
founteines of all our weale. First, because (for
the most part) they be spirituall vertues, that
haue the accomplishment of their perfection
in the inwarde parte of our soule, (where all
the bewtie of the dawghter of the kinge stan-
deth:) And secondlie, because all these vertues
(faith excepted) be affectiue vertues, and con-
sequently they be vnto vs great motions and
prouocations to doe good workes. Wherein
the prouidēce of the grace of God wonderfull-
ly appeareth. For like as nature hath prouided
for vs naturall affectiōs and desiers, that should
be as it were certaine spurres to prouoke vs to
doe all such thinges as are requisite for our
naturall lyfe: euen so likewise hath the grace
of God prouided for vs other supernaturall af-
fections, that might be also spurres and pro-
uocations vnto vs, to doe all such thinges as
are behouefull for our spirituall lyfe. And
such be these vertues before mentioned: to
witt, LOVE, SOROWE, FEARE, HO-
PE, with the rest, without which vertues, the

Psal. 44. 19.

Of the great profit and necessitie of consideration.

spirituall lyfe were like a barge without ores, or like a shippe without sailes. Forsomuch as without these vertues, we should not haue anie thinge to moue and prouoke vs to doe good workes. And yet hereof we haue greater neede in this lyfe, than in the other. For (consideringe that the waie of vertue is so sharpe, and full of difficultie) what shoulde become of vs, if we had not these spurres and prouocations of loue, of feare, and of hope, to spurre and pricke vs forwardes to labour and trauell in the same? For this cause therefore are these vertues so much commended. For besides that they are such principall vertues (as we haue declared) they be also verie great prouocations, and motions, to moue vs to doe good workes.

why the
exercise of
considera-
tion is so
muche com-
mended.

This foundation beinge now laide, I saye, that the greatest praise we geue to the vertue of consideration, is that the same is a great minister and helper vnto all these vertues, as well of the one sort, as of th'other, accordinge as we will now declare. Where also it shall appeare, that the commendation we geue to this vertue, is not somuch in respect of the vertue it selfe, as for the seruice, and commoditie, it bringeth to other vertues.

How

HOW CONSIDERATION

HELPETH FAYTH.

§. I.

NOW therefore to take our first beginninge of fayth: it is manifest that fayth is the first beginninge, & foundation of all the Christian life. For fayth maketh vs to beleue, that almightie God is our creator, our gouernour, our redeemer, our sanctifier, our glorifier, to beshort, our beginninge, and our last ende. Fayth is that which teacheth vs, that there is an other lyfe after this: and that there shalbe a generall iudgemēt of all our workes: and that we shall receiue either euerlastinge glorie for the good, or els euerlastinge paine for the euill. And it is cleare, that the fayth and beleife men haue in these things, brideth their hartes, and causeth them to stande in awe, and to liue in the feare of God. For if fayth were not emonge vs, as a meane to brydle and directe vs herein, what (trow yee) would become of the lyfe of man? And therefore the Prophet saied: *That the iust man liueth by fayth*: not that fayth alone is sufficient to geue vs lyfe: but because faith (by meanes of the representatiō and consideration of those things that it teacheth vs) prouoketh vs to refraine from sinne, and wickednes, and to followe vertue, and goodnes. And this is the cause, why the Apostel wil- leth vs to take faythe, as a sheild againt all

Fayth is the first beginninge and foundation of all the Christian lyfe.

Heb. 11. 6.

Fayth brideth the mā's harte, and causeth him to liue in the feare of God.

Rom. 1.

Heb. 10.

Galat. 3.

Abac. 2. 4.

Ephes. 6. 16.

How consideration

the fyrie dartes of the enemie. For certainlie there is no better sheild against the dartes of sinne, than to calle those things to minde, that fayth hath reuealed vnto vs against the same.

Valeſſe we pōdre and cōsider the mysteries of our faythe, our faythe is as it were a lettre closed vp, and sealed. Wherefore that this fayth may worke this effect in vs, it is verie requisite that we doe sometimes ponder and consider in our myndes, with good attention and deuotion, such thinges as our fayth teacheth vs. For if we doe not so, it seemeth that our fayth shalbe vnto vs, as it were a letter closed vp, and sealed, in which although there come notable important newes of verie greate, sorowe, or ioye yet it moueth vs not at all, neither to the one, nor to the other, no more than if we had receyued no letter at all. And the reason is, because we haue not opened the letter, nor considered what thinges are contained in it. Now what thinge coulde be said more aptlie, or more to the purpose, touchinge the fayth of the wicked and dissolute Christians? For suerlie there can not be thinges of greater terrour, and ioye, than those are which our fayth declare vnto vs. But the wicked Christians because they doe neuer open this letter, to see what thinges be contained in it (I meane hereby, because they doe neuer thinke and meditate vpon these misteries of our Christian faythe, or if they thinke vpon them, they passe them ouer verie lightlie, and in great hast) they cause not in them this maner of motion, and alteration, to witt, of ioye, or of feare.

Whe-

Wherefore it becometh vs sometimes to open this letter of our saythe, I meane, the mysteries thereof, and to reade the same very leifurlye, and to consider with good attention, what thinges are taught vs in the same, the which is done by meanes of the exercise of consideration. For it is consideration that openeth that which is locked, and vnfoldeth that which is folded together, and maketh that cleare vnto vs, which is otherwise darke, and obscure. And so by illuminatinge our vnderstandinge with the greatnes of the mysteries of our sayth, it inclineth our will (so farfoorth as appertaineth to the office of consideration) to conforme our lyfe to the same. This office of consideration almightie God figured verie notable in the lawe, when amonge the conditions that were required in the cleane beast, he assigned this for one, that the beast should chewe the cudde, to witt, the meat that it had eaten before. Now it is certaine, that it was litle to the purpose whether the beast were cleane, or vncleane, and suerlye almightie God made litle accompt of that: But his meaninge was, to represent vnto vs in that cleane beast, the condition, office, and exercise of those beastes, that be spirituallie cleane (to witt, of the iust and righteous persons) that are not content onely to cate such thinges, as appertain vnto almightie God, in beleeuinge them by sayth, but after they haue eaten them, they doe also chewe them by meanes of consideration, in searchinge

what was
signified
by the clea
beaste in
the lawe.
Leuit. 11.
Deuter. 14.

How consideration

and ponderinge the mysteries which they beleue. And after they haue vnderstode the meaninge and excellencie of them, they distribute and deuide this meate vnto all the spirituall members of the soule, for the sustentation and reparinge of the same.

A notable
similitude.

Insomuch that if we marke this matter well, we shall finde, that it fareth in this case as in the seede of a tree, which althoughe it doe virtuallie containe within it the substance of the tree, yet hath it neede of the vertue and influence of heauen, and of the benefite and moysture of the earthe, to cause the vertue that in inclosed in the seede, to come forth to light, and to growe vp by litle, and litle, and waxe a tree: Euen so in like maner we saie, that althoughe sayth be the first seede and originall of all our weale, yet must it needes be holpen with this benefite of consideration, that by the same, and by meanes of charitie, the greine and fruitfull tree of good lyfe (which is virtuallie contained therein) maie growe, and come to light.

HOW CONSIDERATION

HELPETH HOPE.

§. II.

*Summa S.
Thoma 22.
quest. 17. art.
5. Et quest.
18. artic. 1.*



ONSIDERATION helpeth also no lesse the verue of hope. This hope is an affection of our will, that hath his motiue and roote in the vnderstandinge.

dinge, As the Apostle signifieth plainlie vnto vs, saienge: *All thinges that are written, are written for Rom. 15. 4. our instruction: that through patience, and consolation, which the scriptures geue vnto vs, we may haue hope and assistance in almightie God.* For vndoubtedly the holie scripture is the fountaine, from whence the iust man gathereth the water of comfort, wherewith he strengtheneth him selfe, to put his hope and trust in God. For first of all he seeth in the holie scriptures, the greatnes of the workes and merites of our Sauour Iesus Christ, which are the principall staie and foundation of our hope. There he seeth likewise in a thousande places, the greatnes of the goodnes, sweetenes, and maiestie of almightie God liuely expressed, and set out to the eie: and withall the mercifull louinge prouidence he hath ouer them that be his: the gentlenes, and benignitie, wherewith he receyueth them that come vnto him: and the faythfull promises and pledges he hath geuen vnto them, whereby they are verie well assured, that he will neuer forsake them, that repose their hope and trust in him.

The holie scripture is the founteyne of all comfort.

The workes and merites of our Sauour Christe are the principall staie and foundation of our hope.

There he seeth, that there is no one thinge more often repeted in the Psalmes, more commonly promised in the Prophetes, more euidentlie declared in the histories from the beginninge of the worlde, than the louinge fauours, graces, and benefites, that our Lorde continuallie bestoweth vpon such as be his seruantes: and how he hath most mercifullie

How consideration

holpen and defended them in all their calamities, and distresses. How he holpe Abraham in all his iourneis: Iacob in his daungers: Ioseph in his bannishment: David in his persecutiōs: Iob in his aduersities: Tobias in his blindnesses: Iudith in her enterprise: Hester in her petition: The noble Machabees in their battels, and triumphes: and to be short, as manie as with humble and religious hartes committed them selues vnto him. These and other the like examples, doe strēgthen and encourage our hart in labours, and aduersities, and cause it to hope and trust assuredlie in God. Now what doth consideration worke in all this? Forsothe, is taketh this medecine into her handes, and applieth it to the weake and diseased member, that hath neede of it. I mean hereby, that consideration bringeth all these things into our remembrance, and representeth them to our hart: it searcheth and weygheth the greatnes of these louinge pledges and mercies of almighty God, and with them animateth and encourageth the afflicted person that he be not dismaide, but rather fortifieth him with a stronge hope, and enduceth him also to put his trust in that most mercifull and louinge Lorde, who neuer failed anie one man, that had recourse vnto him with all his harte. By this therefore thou seest Christian reader, how consideration is the minister and seruante of hope, and how it serueth her, and representeth vnto her, all such things as maie strengthen
and

The fruit
of consideration.
ration.

and encourage her. But that man that considereth not anye of these thinges, and hath no eies to see ane parte of them, wherewith can he possiblie strengthen and fortifie this vertue of hope in him selfe, that it may be profitable vnto him in his labours, and aduerstities?

HOW CONSIDERATION

HELPETH CHARITIE.

§. III.

AFTER Hope, foloweth Charitie, Charitie of whose dwe praises can not be vt-all vertues tered in fewe wordes, For Charitie is the most the most excellent vertue of all ver-excellente. tues, as well Theologicall, as Cardinall.

Charitie is the lyfe and soule of them all: *1. Cor. 13. 2.* and charitie is also the accomplishment of *13.* all the lawe. For as the Apostle saith: *He that loueth* (that is, he that is in perfect charitie) *hath* *Rom. 13. 10.* *fulfilled the lawe.* This is the vertue that maketh the yoke of God sweete, and his burthen light. This is the measure whereby the portion of glorie, that shalbe geuen vnto vs in the lyfe to come, must be measured. This is that vertue that is likinge and acceptable vnto our almightie God, and for whose sake all such thinges are verie acceptable vnto him, as be indeede acceptable vnto him: For trewlie without charitie, neither sayth, nor prophecie, nor

Accordinge to the measure of our charitie, we shal haue like measure of glorie in heauen. *1. Cor. 13. 2. 3.*

How consideration

Charitie is God. To conclude, Charitie is the fountaine and originall of all other vertues (by reason of the preeminencie and soueraintie it hath to commaunde them, and to make them to doe their offices, As the same Apostle confirmeth, *1. Cor. 13. 4. Charitie is patient, and benigne: Charitie is not enuious, it doth no hurt to anie man, it is not proude, nor ambitious, neither doth it seeke her owne commoditie: Charitie is not angrie, it thinketh no euill, it reioycerh not at wickednes, and it is verie glad of the truthe: Charitie suffererh all thinges, it beleeueth all thinges, trusteth all thinges, and beareth all thinges.*

Now althoughe it be true, that all vertues and good workes, doe helpe vs towardes the obteyninge of this most excellent and precious iewel, yet of all others, consideration helpeth vs most specially. For certain it is, that our will is a blinde power, that can not steppe one foote, vnles the vnderstandinge doe goe before, and illuminate, and teache it, what thinge it ought to desire, and withall how much it owght to will and desire, the same. It is also certain (as Aristotele saith) that each good thinge is amiable in it selfe, and that euerie thinge doth naturallie loue his owne proper weale. And therefore that our will maie be inclined to loue almightie God, it is requisite that the vnderstandinge doe goe before it, to examin, and trie, and so consequently to declare vnto the will, how amiable almightie God

God is, both in respect of him selfe: (to witt, bothe in
in regarde of his diuine perfections,) as also in ^{regarde of}
respect of vs, (to wit, in regarde of his won- ^{his diuine}
derfull loue and mercies shewed towarde vs) ^{perfections,}
that is: the vnderstandinge must weigh the ^{and in re-}
garde of greatnes and excellencie of his bountie and ^{garde of}
goodnes, of his benignitie, of his mercie, of ^{his woder-}
his beutie, of his sweetnes, of his meeknes, of ^{ful loue ad}
his liberalitie, of his noblenes, and of all other ^{benefittes}
^{towards}
vs. his perfections, which are innumerable. Besi-
des this, the vnderstandinge hath to consider,
how louinge and mercifull almightie God
hath bene towarde vs: how much he hath lo-
ued vs: how much he hath done and suffered
for our sakes, euen from the maunger vntill his
verie death vpon the crosse: how manie grea-
te blessings and benefites he hath prepared
for vs for the time to come: how manie he
doth presentlie bestowe vpon vs: from how
manie greate euils and miseries he hath deliue-
red vs: with how great patience he hath suffe-
red vs: and how gentlie and louinglie he hath
delt with vs: with all his other benefites, which
be also innumerable. And thus by conside-
ringe and ponderinge verie much in the con-
sideration of these thinges, our harte shall by
litle and litle, be enkinded and inflamed in
the loue of suche a mercifull and bountifull
louinge Lorde. For if the verie wylde and sau-
age beastes doe loue their well willers, and be-
nefactores; and if giftes (as it is commonlie
saied) doe breake the hard and stonie rockes;

Summa S.

Thoma 1. 2.

q. 27. art. 2.

22. q. 8. 2.

art. 3.

How consideration

and if that man that findeth benefites, findeth withall (as the Philosopher saith) *Chaynes whereby to take and bynde mens hartes* : what hart is there then so stonie harde, or sauage, that consideringe the passinge bountifull goodnes and greatnes of all these inestimable benefites, is not enkendeled and inflamed in the loue of our most louinge and mercifull Lorde that hath bestowed them vpon vs?

Almightie
God will
helpe him,
that hel-
peth him
selfe.

Adde also hereunto, that when a man considereth these thinges attētiuelie with him selfe, and endeuoreth with the grace of God to doe so much as he is able to doe for his parte, almightie God will then also doe that, that appertaineth vnto him: that is, almightie God will moue him, that moueth himselfe, and helpe him, that helpeth him selfe, by helpinge our cōsideratiou with the light of the holie Ghost, and with the giste of vnderstādinge, the which the more it penetrateth and vnderstandeth all these reasons that induce vs to the loue of God, the more doth it enkindle and inflame vs in the same loue of him. For like as that euerlastinge light and worde of the father, is not a barren worde, but a fruitfull worde, which together with the father produceth the holie Ghost, which is a loue consubstantiall: euen so doth this light and worde of God worke in our hartes, by enkendelinge and inspiringe this loue of God in them.

This maie yet be cōfirmed and declared more plainlie by an other reason, For it is manifest that

that althoughe this vertue of charitie doe growe and increase (as we haue saied) with the actes of all other vertues, beinge done in the state of grace: yet doth it cheiflie increase with her owne proper actes, when such actes be vehement, accordinge as S. Thomas affirmeth. For like as by writinge well, and with an earnest care and diligēce, a man attaineth to be a good writer; by paintinge, a painter: and by the exercise of singinge, a musition: euen so likewise by louinge, he maie become a louer. I meane hereby, that like as the vse of writinge well, causeth a man to be a good writer, and of paintinge well, a good painter &c: euen so likewise the vse, exercise, and continuance of louinge much almightie God, maketh a man at length to become a great louer of God. For albeit this heauēlie habilitie and vertue be the gifte of God, and a thinge which he infuseth, powreth, and worketh in our soules, yet neuerthelesse he worketh this by this meane; I meane hereby, that as well the vertues infused into our soules by almightie God, as the vertues acquiste (to witt, the vertues that be obteyned by our owne labour, and industrie,) doe bothe of them growe and increase with the exercise of their owne actes, althoughe in a different maner. Whereupon we maie inferre thus much, that the more a man shall multiplie the actes of the loue of God, and the more he shal exercise himselfe in this vertue of charitis, and the longer he shall endure and perseuere in this worke

Vehement
actes of
charitie do
increase
charitie.

*Summa S.
Thomas 2. 2.
q. 24. art. 6.*

Note that
the vse, ex-
ercise and
continuan-
ce of louin-
ge much
almightie
God, ma-
keth a man
become a
greate lo-
uer of god.

Bothe the
vertues in-
fused, and
the vertues
acquisite,
doe increa-
se with the
exercise of
their owne
actes.

How consideration

we cannot exercise our selues in actuall louinge of God, without the knowledge and consideration of the herſes drawe in a chariot, the one can not goe forwardes without th'other: euen ſo theſe two maye induce and procure vs to the loue of God. The will cannot moue without the vnderſtandinge.

of loue, the more ſhall this heauenlie giſte of charitie be rooted and fortified in him. But now, how can this be done without the exerciſe of conſideration? How can the will be occupied in louinge of almightie God, vnles the vnderſtandinge be exerciſed in blowinge, inkenninge, and diſcoueringe vnto it, the cauſes of the loue of God? For like as when two powers (to witt the will, and vnderſtandinge) be in ſuch ſort linked together, that ordinarily the one can not goe forwardes without the other: (at the leaſt the will can not moue without the vnderſtandinge.) Thou ſeeſt now good Chriſtian reader, how inwardlie and enterly the exerciſe of conſideration is annexed to the loue of God. Forſomuch as a man can neuer (or or verie hardly) ſet him ſelfe to loue, vnles he doe alſo conſider, or haue before conſidered ſuch thinges as maie moue him vnto this loue. And it is verie needefull for vs to vſe ſome exerciſe of conſideration, not onelie for the increaſinge of this vertue of charitie, but alſo for the preſeruation of the ſame: that is to ſaye, conſideration is neceſſarie, not onelie that charitie maie increaſe, but alſo that it maie not faile, and decreaſe, emonge ſo manie contradictions, and ſtumblinge blockes, as it hath in this fraile and miſerable lyfe. We ſee that a fiſhe beinge out of the water dieth forthwith: and a droppe of water beinge out of the ſea

sea is quicklie dried vp: and the fier beinge out of his naturall region is incontinentlie consumed, vnles there be some care and diligence vsed to feede and mainteine it, by puttinge often times wood vnto it wherewith to preserue it. Now the verie like neede hath the fier of charitie also to preserue it in this lyfe, where it is as it were a straunger, and pilgrime. And the wood wherewith it must be preserued, is the consideration of the benefites of almightie God, and of his perfections. For each one of these thinges beinge well considered, is as it were a fagot, or fierbrande, that enkindleth and inflameth this fier of the loue of God in our hartes. Wherefore it behoueth vs to nourishe and maintien this fier of charitie oftentimes with the wood of consideration, that this diuine flame maie neuer faile in vs. Accordinge as almightie God hath signified in the lawe, when he saied: *Vpon my Altar* (which is the hart of the iust man) *there shalbe alwaies fier.* And therefore let good diligence and care be taken euerie daie in the morninge, to maintien this fier of charitie with wood (to witt, with the consideration of all these thinges) that by this meane it maie be alwaies preserued. And so is it saied in the Psalme: *Throughe my meditation there is enkindled a fier: to witt, the fier of charitie.*

Charitie is as it were a straüger in this transitorie lyfe.

Leuit. 6. 12.

Psal. 38. 4

This necessitie of consideration maie be proued by an other reason also. For we see by experience in all habilities, and graces, both

How consideration

All vertues such as are naturall, as those also that are ac-
maie be quiste (I meane, gotten by our owne traucile
lost by dis- and industrie) that like as they increase by vse,
scōtinuāce and exercise, euen so are they also forgotten
of vse and if we leaue to exercise them. And this we see
exercise of them.

playnelie verified euen in such thinges as be
verie naturall and customably vsed. For what
thinge is more vsuall than the tonge, and lan-
guage, which a man is enured and acquainted
withall, euen from his mothers pappes, and
yet maie it be forgotten in time, if it be not
vsed, and exercised. But what speake I of the
tonge, seinge it happeneth somerimes, that
when a man hath lyen sicke in his bed, but
onelye foure or fife monethes, he can scarce-
ly afterwarde frame himselfe to goe againe
when he ryseth, notwithstandinge that goinge
is a thinge so naturall and so customably vsed.
Now if the habilities which be so naturall, and
so much exercised, doe so much decaye when
they be not vsed: what will the supernaturall
habilities doe, which are but as it were certain
proppes and staies adioyned vnto vs, to supplie
the defectes of nature? And if charitie with all
other vertues infused, be in like maner to be
reckened in this accompt, in what case then
shall we be, if we doe but verie seldome or
quicklie be neuer exercise our selues in them? For if that
lost, vnlesse we exercise thinge that is euen naturall, will be lost for wāt
of exercise, how much more will that be lost
our selues verie often that is supernaturall? And if that thinge maie
in them. be lost that is fast riueted euen in our verie
bow c ls

Charitie
and all o-
ther ver-
tues will
quicklie be
lost, vnlesse
we exercise
our selues
verie often
in them.

bowels, what shall that doe, that is but as it were lonely fastened vnto vs with litle pin-

Againe if it be true, that all amitie and fryndshipe, is both preserued and increased by meanes of familiaritie and communication, and by the wante thereof is vtterlie quenched and lost (according as Aristotle affirmeth) what shall then become of those persons, that haue no maner of communication with almighty God all? And what can we hope of them, that do neuer speake with him, nor he with them, nor so much as thinke, consider, or treat of anie heauenlie matters? Thou seest then (deare Christian brother) of how great importance the exercise of consideration, and communication with almighty God is vnto vs, for the preseruatiō of this vertue of charitie.

HOVV CONSIDERATION

*helpeth Devotion, and all other
vertues affectiue.*

§. III.

ANd consideration is no lesse behouefull to be had for all such vertues, as are called affectiue, that is, appertaining to the affection, whereof we haue made mention before. Emon-

How consideration

what deuotion is.
*Summa S.
Thoma 22.
q. 28. art. 1.*

ge which vertues, one of the most principal is deuotion: which is a certaine heauenlie habilitie and giste, that inclineth our will to desire all such thinges with great affection and earnestnes, as appertein to the seruice of almighty God: which is one of the thinges, that man hath most neede of, in this state of nature corrupted. For we see by experience, that men do sinne, not so much for want of vnderstanding, as for wante of will: I meane hereby, that they sinne, not so much for wante of knowledge what is good, as for that they are vnwillinge to doe the thinge they knowe to be good. And this vnwillingnes proceedeth not of the nature of vertue (which of it selfe is most sweete, delectable, and verie agreeable to the nature of man) but of the corruption of man.

Our owne Now considering that this defect of our will is the will, is the verie cheefe and principall impediment we haue, to hinder vs from vertue, and impedimēt we haue, to hinder vs from vertue, and te that hindereth vs a remedie for the curinge of this defecte. For from ver- which purpose, one of the thinges that helpeth tue. vs most, is deuotion. For deuotion is none other thing, but a heauenly refreshing, and a blast, or inspiration of the holie Ghost, that

Note what breakereth and maketh his waye through all a wonder- these difficulties, shaketh of this heauines, cufull effecte, reth this lothsomnes of our will, and causeth deuotion vs to haue a tast and sauour in that thinge, worketh vs to haue a tast and sauour in that thinge, in a man. that was otherwise vnsauorie, and thereby

ma-

maketh vs verie prompte, agile, and quick, vnto all goodnes. And this wonderfull effecte of deuotion, the seruantes of God do dailie trye and perceiue by experience in them selues, at what time they haue some great and singuler deuotion. For then they finde them selues, more willinge and lustie, vnto all labour and paines, then they be at other times. And then it seemeth, that the youth of their soules reioyceth, and is renewed, and then they trye by experience in them selues, the trueth of those wordes of the prophett, where he saith: *Psal. 102.* *They that trust in our lord, shall change their streng't, they shall take winges, as it were, of an Eagle: they shall runne, and not be wearie, they shall goe, and not fainte.* *Psa. 40.*

Deuotion hath also an other propertie, which is, to be as it were a certeine founteine, and perpetuall springe of good and holie desires. For which cause in the holie scriptures, it is commonlie called an oyntment, which is compounded of manie sundrie sortes of odoriferous spices, and thereby yeldeth out from it manie sweete odors. Now the verie like operation hath deuotion also, for the time, it endureth in our hartes: for so much as it wholie spreadeth it selfe abroad into a thousand sundrie kindes of holie purposes and desires, the which the more they increase, and are dilated, the more doth the stench of our appetite decrease, and diminish, which are the euill desires, that proceede from the same. For like as

Deuotion
is a conti-
nual sprin-
ge of holie
desires..

Cant. 1. 3.

How consideration

the euill sauore in a sickmans chamber, it not so much perceaued, when there is a litle frankence, or some other odorifeous thinge burnt therein: euen so the sauour of our euill desires it not so much perceaued, so long as the most sweete sauore of this precious oyntment continueth within vs. And for so much as it is certaine, that all the corruption of our life, commeth of the corruption and stèche of our appetite, and of the euill desires that proceed from the same: it shalbe our part therefore to vse great diligence in procuring this heauenlie oyntment of deuotion, which is of verie great force and efficacie, to diminishe and consume this pestilent corruption.

No good affection can be in the will, vnlesse it procede of some consideration of the vnderstanding.

Summa S.

Thoma 22. q.

82. art. 3.

And in like maner, as consideration serueth in all the premisses, euen so doth it also serue and further all the other vertues before mentioned: which are, the feare of God, the sorowe for our sinnes, the contempt of our selues (wherein consisteth the vertue of humilitie) and thanks geuinge vnto almightie God for his benefites. For (as we haue said before) there can be no good affection in the will, vnles it proceede of some consideration of the vnderstanding. For how can a man haue sorowe and contrition for his sinnes, but by considering the filthiernes and multitude of them? the losse we receaue by them? the hatred almightie God conceaueth against them? and with all, how polluted and corrupted the soule remaineth, by reason of them? Aganie
how

how can a man stirre vp his harte vnto the feare of God, but by consideringe the highenes of his maiestie, the greatnes of his iustice, the profoundnes of his iudgementes, the multitude of his owne sinnes, with other the like thinges? How can a man humble and despise him selfe with all his harte, vnles he consider the great number of his owne frailties infirmities, falles, and miseries? For if humilitie be (as S. Barnard saith) the contempt of *S. Bernarde.* our selues, which proceedeth of the knowledge of our selues, it is manifest that the deeper a man shall wade by meanes of consideration into this knowledge of him selfe, and the more he shall digge into this donghill, the better and more trewlie shall he vnderstand, what he is of him selfe, and the more shall he contemne and humble him selfe. Now to speake of thanks geuinge vnto almightie God, for his manifolde inestimable benefites, out of which do proceede those songes, and praises of God (which is a principalle parte of true religion) from whence (I saie) doth the rendering of thanks proceede, but from the profound consideration of the same benefites? For the more a man shall by meanes of consideration, penetrate, and vnderstand the greatnes and excellencie of Gods benefites, the more is he prouoked to praise, and geue thanks vnto almightie God, with all his hart for the same. I doe here also passe ouer the contempt of the world, and the ha.

How prayer with consideration

red of sinne, whit other the like vertuouse affections, which next after grace, doe procea- de of this exercise of consideration, which is the spurre and prouoker of them all, and the oyle, wherewith the lampes of all these ver- tues and good affections, and of other the like graces, are still nourished and mainteined.

HOW PRAYER IOYNED

*with consideration, helperh all the
vertuous affections.*

§ V.

PRAIER likeWise when it is ioyned with consideration (as ordinaaily it it wont to be) helperh no lesse then consideration it selfe, yea somet- imes it helperh much more. For consideration commonly is not occupied anie further, but onely about enkendelinge of some one of these vertuouse affections: but praier (when it it attent and deuout, and is withall accom- panied with spirite and feruencie of minde) is wonte to stirre vp all these vertues aforesaid. For when the soule presenteth her selfe before almightie God, with an earnest and greate de- siere to appease his wrath, and to desire him of mercie, then there is no stone so hard, but that it is moued hereunto. I meane hereby, that there is no holie affection, but that it is then wholie exercised and employed to this purpo- se.

se. And it fareth in this case, as it doth with a mother that is desirous to still her childe, or as it doth with a good and louinge wife, that hath a desire to pacifie her husband, when she perceaueth him to be angrie, In which cases they are wont to omitt no meanes they can deuise, that maye aniewise further the matter. Forso much as in praier the religious soule accuseth her selfe before almightie God: there with the publican she is confounded, and ashamed for her sinnes and offences; there she purposeth an amendment of life: there she humbleth her selfe, and trembleth before the supreme diuine maiestie: there she beleueth: there she hopeth: there she ioueth: there she adoreth: there she praiseth: there she geueth thanks for all benefites: and there she offereth sacrifice vnto almightie God, both for her selfe, and for all her neighbours. All these thinges be performed in a deuout praier. And because the habites of vertues do increase with the exercise of their actes, hercof it proceedeth, that the soule by meanes of this exercise of prayer, remayneth very much bewtified and persfited in these vertues. As *S. Laurentius Iustinianus*, affirmeth in these wordes. *In the exercise of praier, the soule is densed from sinne: charitie is nourished: Faith is illuminated: Hope is streingthened: the spirite is comforted: the bowels are mollified: the hart is quieted: truthe is discouered: temptation is ouercome: heauines is put to flight: the senses are reuiued: the strengthe that was*

The offices
ad effectes
of praier.
Math. 18.

The habi-
tes of ver-
tue doe
increase
with the
exercise of
their actes.

How Prayer with consideration

weakened is repaired : lukewarmenes is abandoned : the rustines of vices is consumed : and in this exercise the liuelie sparkles of heauenly desires , do rise up , and shew them selues , emonge which burnethe the flame of the lone of God.

By this we vnderstand , that praier is a most conuenient exercise for that man , that mindeth to reforme his maners , and life , and to change himselfe into an other man. As our Sauour hath plainly signified vnto vs , in the misterie of his glorious transfiguration , whereof S. Luke writeth thus : *that as he was prainge in the mount , he sodeinlie transfigured him selfe in such wise , that his face shined verie brighte like the sonne , and his garmentes became white like snowe*

Luc.

why our sa- Our Sauyours could right well haue trans-
uiours woulfigured himselfe at other times , then at praier ,
de transsi-if it had pleased him. But he would of verie
gure him- purpose be trāsfigured whiles he was at praier ,
felfe rather to signifie vnto vs in the transfiguration of
at the time his bodie , what vertue praier hath to trans-
of praier , figure our soules: that is , to make them to lo-
zhē at anie se the customes of the old man , and to clothe
othertime. them with the new man , which is created after

Prayer ha-
the greate
vertue to
transfigure
our soules.

the image of God. There it is , where the vn-
derstanding is illuminated with the beames
of the true sonne of iustice , and where the
garmentes , and ornamentes of the soule are
renued , and becommen whyter then snowe.
This is the verie thinge , that almightie God
signified to holie Iob , when he said.

What?

What? Is it by thy wisdom, that the hauke prune- *Iob 39.*
 the and changeth her fethers when she beateth
 her winges against the southe? Certainly it is a
 thinge greatly to be wondered at, that this bir-
 de knoweth how to cast of her old fethers,
 and how to fether her selfe with newe. And
 that for this purpose, she seeketh the whor-
 aire of the southie, that with the heate the-
 reof, her poores maie be opened, and with her
 mouing, the olde fethers fall of, and so geue
 place to the newe that beginne to springe out.
 But how much more wonderfull is it, to see
 a soule vnclithe her selfe of Adam, and to
 put on Christ, to change the conditions of
 the olde man, and to adorne her selfe with
 the conditions of the new man? Now this
 change that is so wonderfull, is then wrought;
 when the deuoute soule turneth her selfe to
 the southie, and there beateth her winges in
 the aire. And what is it to turne her selfe to
 the southie, but to lift vp her spirite to the
 consideration of the eternal light, and to the
 beames of the true sonne of iustice? And what
 is it to beat her winges in the aire, but to be
 there sighing and panting with heavenly af-
 fections, and desires, calling vpon almightie
 God, with great anguise of minde, and de-
 siringe most humbly his fauore and grace?
 For then bloweth the aier of the southie, that
 is the heavenly refreshinge of the holic Ghost,
 who with his temperate heate, and sweete mo-
 uinge, strengtheneth, and helpeth vs, to cast

Of consideration

of all the olde fethers of the olde Adam, that they maie geue place to the newe fethers of vertues and holie desires, which there do be-
ginne to growe and bud out. And this is
that thinge, that Ecclesiasticus signified by
other wordes when he said; *They that feare our*
lord wil prepare their hartes, and sanctifie their
sowles before him. The which is principally do-
ne in the exercise of deuoute praier, For there
it is, where the soule presenteth her selfe
most familiarly before almightie God (as S.
Barnard saith.) And there it is, where by ap-
proching nere vnto the euerlastinge light, she
seeth more cleerely her owne defectes, and so
bewaileth, and accuseth them, and seeketh
remedie for them, desiring our lorde of his
grace, and fully purposing au amendment on
her part, and thus by litle and litle, she sain-
tifieth and amendeth her life. Thou seest
now, good Christian reader, what a great hel-
pe this exercise of consideration is, towards
the obteyning of those most highe and excel-
lente vertues, which are (as we haue said) pe-
culiar to a Christian man.

HOW

HOW CONSIDERATION

helpeth towards the obeyninge of the foure

Cardinall vertues: which be, Pruden-

ce: Iustice: Fortitude: and

Temperance.

§. VI.

MOREOVER consideration helpeth also (after a sorte) towards the obeyninge of the other foure vertues, called Cardinall vertues: which be, PRUDENCE, IUSTICE, FORTITUDE AND TEMPERANCE, as S. Barnard plainlie affirmeth in his booke of consideration, by these wordes: First of all, consideration purifieth and clenseth the verie fountaine, from whence it proceedeth, which is the soule. Besides that, it govermeth our naturall passions, it directeth our workes, it correcteth our fautes, it frameth our manners, it beatifieth and directeth our life: to be short, it giveth knowledge to a man of thinges bothe diuine, and humaine. It is consideration, that distinguisheth thinges confounded, it recollecteth those that be scattered abroad, it searcheth secretes, it seeketh for truthe, and trieth and examineth such thinges, as are in deede but apparant, and counterfeit. It is consideration that disposeth for the time to come, and thinketh of the time past, providing for the one, and bewailing the other, that so nothing more remaine without correction and due chastisement. It is consideration, that in the midst of prosperitie, foreseech ad-


Note here the wonderfull effectes of consideration declared by S. Bernard.

How consideration

uerſitie, and therefore is not diſmaide when it com-
meth: for that it hath preuented the ſame before hand
with conſideration. Of which two thinges the one
apperteineth to Prudence, and the other to Forti-
tude. It is conſideration, that ſitteith doune as a iud-
ge, to geue ſentence betwene pleaſure, and neceſſitie,
and appointeth to euerie of them their boundes, and
limites: geauing to neceſſitie, that, which is ſuffi-
cient, and taking from pleaſure that, which is ſu-
perfluous, and in ſo dainge, it maketh and former the
vertue of temperance, whereunto this office apper-
teineth. Thus farre be the wordes of S. Bar-
nard: whereby thou maiſt perceiue, how
great, and general a helpe conſideration is
to wardes the obteining of this vertue.

*How conſideration helpethe to
reſiſte vices*

§. VII.

 NO conſideration doth not onelie
helpe to obtaine vertues, but alſo
to reſiſt the vices, that be contra-
rie vnto them. For what kinde of
temptation is there, againſt which a man doth
not fight with the weapons of praier and con-
ſideration? For althoughe it be moſt neceſſa-
rie to uſe other weapons for this purpoſe, as
faſtinge, takinge of diſcipline (by ſcourginge
our ſelues) almes dedes, auſteritie, and affli-
ction

ction of bodie, and to eschewe the occasions of euilles, with other like thinges: yet at a sodain, what other weapon can be deuised more readie, and as it were euer at hande, then praier, and consideration? With what other weapons doth the iust man fight, and ouercome in these battailes, then with them? If he be assaulted with the cogitation of carnall pleasure, and delite, he hydeth him selfe wholie in the holes of the rocke: that is, in the pretious woundes of our sauour Christ crucified. If he be assaulted with anger, and desire of reuenge, he thinketh vpon the wonderfull patience, and meekenes of our Sauour Christ, and vpon those sweete wordes, he spake, when he desired pardon on the Crosse, for those verie persons, that crucified him. If he be entysed with gloutonie, and delicious fare, if he be allured with the desire to lye in a soft bed, and to lead a delicate and wanton life, he listeth vp his eies, and considereth the bitter gaulle, and vineger, which that fountaine of life our sweete Sauour Christ drancke vpon the crosse, and also the hard bed, of the crosse whereupon he died, and the paynfull and austere troublesome life, which he led for our sakes. When he beginneth to be puffed vp with pride, he considereth the greatnes of our Sauour Christes humilitie. When he is moued with couetousnes, he considereth the extremitie of the pouertie of our sauour Christ. When sleepe and slouthfulnes maketh him to

How consideration helpeth

become heauie, and dull, he considereth, the paynefull watchinges, and traueiles, that our sauour endured for vs in his prayers. When he is weryed with the troublefome laboures and paines of this present life, he considereth the greatnes of the heauenlie treasures, and glorious delites, which he shall receue in the life to come. When he is tempted with the fickle pleasures and delightes of this miserable worlde, he considereth the euerlastingnes and bitternes of the horrible paines and tormentes of hell fier. When he is molested and weryed with the exercises of penance, he thinketh vpon the vertuous examples of the Martirs, of the Apostles, of the Prophetes, and of the auncient holie religious Monckes: and with the consideration of that which is past, he causeth all that he doth presently, to seeme litle vnto him. And when it so happeneth, that with all these defensiuies he can not well susteine the weight of his burthen, he addeth then vnto the diligence of consideration, the voice of prayer, calling and cryenge with great anguise of minde, vpon almightie God, who (be you wel assured) will neuer forsake them, that call vpon him, but promiseth that he will geue eare vnto them: and hath geuen vs verie manifest and sundrie examples, that he neuer forsooke them, that called vpon him with all their hartes. This is that, which the prophet Dauid affirmeth in a thousand places he did, when he sawe him selfe

helfe compassed about with the snares of his eunemies, and with tribulations and afflictions, saying. *I presented my prayer before him,* *Psalm. 141.* and I imparted vnto him my tribulation.

HOW CONSIDERATION

helpeth vs to archieue and accomplishe all workes of vertue, that be austere and full of hardnes and difficultie.

S. VIII.

ANd consideration helpeth vs not onely in ouercomming the temptation of vices: but also in euerie vertuous worke, that is hard and full of difficultie vnto vs. For when takinge of discipline (which is whippinge our rebellious fleshe for our synnes) the wearinge of heare clothe, the goinge barefore, the fastinge with bread, and water, the rysinge to praier at midnight, and the labours, troubles, and persecutions of this life, be ircksome vnto vs, if then we intende (like faithfull seruantes of God) to perseuere, and goe forwarde with our good beginninge, vnto what other hauen do we resort, but to praler and consideration? For there doe we humbly beseech our Lorde to grant vs fortitude and grace, that we falle not vnder our burthen, and there doe we lyfte vp our eies, and consider a thousande kindes of examples, and remedies, that maie encourage vs to perseuere in our good purposes?

How consideration excludeth

Thou seest now, deuout Christian reader, what a great helpe and succour we haue in this vertue of consideration, towards the seruice and vse of all other vertues.

HOW CONSIDERATION

excludeth not other particuler helpes

vnto vertues.

§. IX.

NOW BE IT, let no man for all this imagine, that hereby is excluded the particuler labour, and studie that is to be vsed about euerie one of the other vertues, for that consideration is so great a helpe to obtain them. For so much as generall helpes, do not exclude the particuler helpes, that be required in euerie thinge. And the generall helpes required towards the obteyninge of all vertues, are, not onely consideration, but also fastinge, sylence, praier, hearinge of Sermons, goinge to confession, receauing of the blessed Sacramente of the aulter, and deuotion, with other the like vertues, which be generall helpes and prouocations vnto all vertues. But besides these generall helpes, that do geue light to the vnderstandinge, and moue the will to goodnes, it is verie requisite also, to vse the proper exercises of the same vertues, whereby to roote, and make the habites of them, more perfect by vse, and

Note the
generall
helpes vn-
to all ver-
tues.

and to cause a man to haue a more promptnes and facilitie, in the exercise of good workes. For other wise, like as the sworde, that neuer commeth out of the scabbard, is commonlie verie hard to be drawen out, at the time that a man hath neede to occupie it: euen so whosoever doth neuer exercise him selfe in the actes of vertues, shall neuer be prompt or quick in doinge them, when he shall haue neede to vse them.

And although charitie be the greatest, and most generall helpe we haue vnto all vertues, yet consideration is, as it were, the generall instrument of charitie, whereby to attayne vnto all goodnes, as we haue here declared. And therefore, like as the soule is the first beginning of all the workes of man, and yet it vseth naturall heat as a generall instrument vnto all such things, as it doth: euen so is charitie the beginninge of all our good workes, and yet charitie vseth consideration, and deuotion, as generall instrumentes to bring them to passe. So that it is no derogation to charitie, to geue this preheminence vnto these vertues, forsomuche as this preheminence belongeth vnto charitie, as to the mistres, and principall agente, but to consideration, and deuotion, as to her instrumentes, and helpers.

How prayer and meditation,
HOW THE EXERCISES OF
prayer, consideration, and meditation, &c. ap-
pertheyne not onelie to religious personnes,
and priestes, (thowghe principal-
lie vnto them) but vnto the
laytie also.

§. x

BV^T peraduenture thou wilt saye,
that these exercises of praier, consi-
deration, and meditation, do ap-
perthein, onelie vnto religious per-
sons, and preistes, and not vnto the laitie.
True it is I graunt; that these exercises do
principally appertein vnto religious persons,
and priestes, by reason of their state and pro-
fession of life: but yet neuertheles, the laietie
are not vtterlie excused of vsinge some kinde
of exercise of prayer (though not in so high a
degree, and perfection) if they minde conti-
nually to preserue them selues, and to liue in
the feare of God, without committinge any
deadly sinne. For euen the laitie also, are
bownde to haue Faith, Hope, Charitie, Humi-
lirie, the feare of God, contrition, deuotion,
and an hatred against sinne. Now seinge all
these vertues be for the most parte vertues af-
fectiue (as we haue already declared) which
affections must necessarily procede of some
consideration of the vnderstandinge: if this
consideration be not exercised, how shall the-
se

Laitie men
are bound
to haue
faith hope,
charitie,
humilitie,
and other
vertues: as
well as reli-
gious per-
sons and
priestes.

ſe vertues be preſerued? How ſhall a man helpe him ſelfe by faith, if he do not ſometymes conſider ſuch thinges, as his faith telleth him? How ſhall he be enkendeled in charitie, and ſtrengthened in hope; how ſhall he brydel him ſelfe with the feare of God? How ſhall he be moued to deuotion, to ſorrowe for his ſinnes, and to the contempt of him ſelfe (wherein conſiſteth the vertue of humilitie, which apperteineth vnto all kinde of perſons) if he do not conſider thoſe thinges, wherewith theſe affections are wont to be inkendeled, according as we haue before declared? Neither ought a man to paſſe ouer theſe thinges, in the exerciſe of conſideration, with too much ſpeed, and in poſt haſt. For emonge the miſeries of mans hart, one of the greateſt is, that it is ſo ſenſible to vnderſtand the thinges of the worlde, and ſo vnſenſible to vnderſtand the thinges, apperteinyng vnto almighty God. In ſo much that vnto the one, it is, as it were, a verie drie reede, and to th'other, as it were, grene wood, that can not be ſet on fier, and enkendled, but with verie great labour, and trauell. And therefore we muſt not in our exerciſe of conſideration, paſſe ouer theſe thinges in ſuch haſt, but ſtaie, and pawſe for a tyme in them, more or leſſe, according as the holie Ghoſt ſhall inſtruct vs, and according alſo, as the buſines and occupations of euerie man in his ſtate, and vocation of life, ſhall geue him leaue. And it is not a matter

How consideration and meditation

of meere necessitie to haue certein times appointed euerie daie for consideration.

Vnto these thinges yee maie adde furthermore, the dangers of the world, with all the great difficulties, men haue to preserue themselves without sinne, in a bodie so euill disposed, and in a world so dangerous, and emonge so manie ennemies, as we haue continuallie assaulding vs on euerie side. And therefore (if for that thou art not a religious person) thy state of life do not bynde thee vnto so much exercise of praier and meditation, yet the greatnes of the danger and perrill, wherein thou liuest in the worlde, must needs bynde

Note why the laeticie liue in more danger of falling into deadlie synne, then religious persons.

de thee to vse some exercise therein. The state of a religious person (I confesse) is greater then thyne, but thy danger of falling into synne; is also greater then his. For the religious person is protected, and garded, by his superior, by inclosure within his monasterie, by obseruance of his rules, by obedience, by praiers, by fastinges, by sainge daylie diuine seruice, by the awsteritie of his order, by good companie, and religious conuersation, and by all other spirituall exercises, and vertuous labours of the holie monasticall life; in so much that euen the verie walles of their monasteries be a great defence, and sauegard vnto them, to keepe them from the occasions and dangers of synne: but the laie person liuinge, practisinge and dealinge daylie and howerlie in the thronge and presse of the worlde (besides

des that he is destitute, and vnprovided, of all these greate helpes, and sauegardes) he is compassed about also on all sides, with dragons, and scorpions, and treadeth alwaies vpon serpentes, and baseliskes: I mean, the dangerous conuersation with wicked persons, and the continuall occasions, and temptations, of fallinge into deadlie synne, both at home, and abroad, within him selfe, and without him selfe, both at doores, and at wyndowes, and hath a thousand seuerall diuelishe engines, and snares, laid to entrappe him at all times, both daie and night. Emonge all which dangers and temprations, for him to kepe his hart pure, and his cies chaste, and his bodie cleane, in the middes of the raginge fiers of youth, of naughtie companie, of lewd conuersation, and emonge so manie euill examples of this wicked world (where there is scarfelic hearde one worde of God, but rather iesting and scoffinge at all such, as be geuen to vertu, and godlines) it is one of the greatest wonders, that almightie God worketh in the world. Wherefore if the religious person owght to be alwaies armed, because he is by his profession a man of warre, euen so must the laie man be armed also in his maner (although not in so highe a degree) not because the perfection of his state of life, doth bynde him so much thereunto, but by reason of the great perill and danger he lyueth in. For as well doe they goe armed, that haue ennemies, as those that be

How praier and consideration

souldiers, and men of warre. The souldiers goe armed, by reason of the bonde, and durie of their professiō, and the others goe armed by reason of their necessitie. Emonge which spirituall weppons, we doe not onely put praier, cōsideration, and meditation: but also fastinge, sylence, hearing of sermons, reading of deuout bookes, frequentinge the sacramentes, and auoidinge the occasions of sinnes, with all other awstere vsage of the bodie. All which thinges be, as it were, a certeine bryne, and pickle, to kepe and preserue this corruptible, and euill inclined fleshe of ours, that it breede not wormes, and stench in it. For vndowtedlie, since the corruption of original sinne, it is the greatest and hardest matter of the worlde, for men to kepe them selues anie longe tyme, without deadly sinne, lyuing in such a corrupt and dissolute wicked worlde as this is. For if those verie persons, that do vse all these spirituall helpes, and exercises, are all that notwithstanding muche molested with the feare, and danger of fallinge into deadlie synne: what shall become of those, that do neuer vse anie of all these spirituall exercises, scarfeli in all their life? And if the holie king Dauid, and manie other sainctes (that liued with so great warines, and vertuous discipline, and went armed with so manie kindes of spirituall weppons) did notwithstanding take such great falles, at what time the occasions of synne, we-

re ministred vnto them, what shall become of them (trowe ye) that make none accompt at all, of anie of these spirituall exercises.

AN ANSWERE TO AN OBJECTION, that some slouthfull Christians doe make, agaynste the holie exercise of prayer, meditation and consideration, sayinge: that they are bounde to no more, but to keepe and obserue the commandementes of God, and of his Catholike Church.

§ XI.

BV T thou wilt saie, I am not bounde to keepe any more, then the commandementes of almightie God, and of his Catholike Church. True it is, I graunt. But yet to keepe well this walle, we haue neede of a forewall, or bulwarke: and to keepe this vessell, we haue neede of a cubbort to keepe it in: and to raise vp this buildinge, we haue neede of a scaffold, and other engines to raise it vp withall. I meane hereby, that to keepe the lawe of God, we haue neede of manie thinges, to strengthen, and encourage our hartes, for the keepinge, and obseruation of the same lawe. For if the nature of man were in such good plight, as it was before synne, then were it a verie easie matter to fulfill our duerie herein: but now alas ha-

An answer to a common excuse

uing so manie lettes, and contradictions, we haue neede to haue euer two cares, the one how to kepe the lawe of God, and th'other how to strengthen our hart, that it maie overcome the impedimentes, and contradictions, that do hinder vs from fulfilling the lawes, and
2. Esdras. 4. commandementes of God. When the children of Israell, retourned from the captiuitie of Babilon, they went about to builde Ierusalem againe, and they intended to doe nothinge els, but onely to builde: but because the borderers round about them sought to hinder them in their buildinge, their labour and traueill, was thereby dowbled. So that they were constrained to appoynte the one parte of the people to attend to the building, and the other to fight, and driue awaie their ennemies from the walle. Now in oure case, whereas there be so manie ennemies, that do dailie and howrelie seeke to hinder vs, in this spirituall building of vertues: the deuilles on the one side, with a thousand subtile snares, and deceites: the worlde on the other side, with a thousand kindes of scandalous offences, and euill examples: and the fleshe in the midst, with diuers and sondrie kindes of appetites, which be so fyerie, and so contrarie vnto the lawe of God (for God requireth chastitie, and the fleshe longeth after sensualitytie: God requireth humilitie, and the fleshe seeketh after vanitie: God would haue austeritie of life, and the flesh hunteth after delights

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tes and pleasures) if now there be no spirituall
weappons exercised, to driue awaie these enne-
mies, if there be no medecynes vsed to cure this
corrupted flesh, how shall a man kepe chastitie
emonge so manie dangers; charitie, emonge so
manie scādalous offences; peace, emōge so ma-
nie contradictions; simplicitie, emonge so ma-
nie malicious deceites: cleannes of life, in a bo-
die so filthie; and humilitie, in a world so much
geuen vnto pompeous pride, and vayne glorie?
Now to cure this flesh, and to make resistan-
ce against these enemies, that do hinder vs
in this building of vertues, we haue neede of
other vertues. Some to carie the burthen,
and some others to helpe vs to carie the same.
For the vertue of chastitie fulfillerh the bur-
then of the commandement: which saith:
Thow shalt not committ fornication: but fastin-
ge, praier, auoiding of occasions of synne, ta-
king of discipline, by whipping our rebellious
fleshe, and other the like holie exercises, do
helpe to mortifie the flesh, that it maie be
the better able to beare this burthen. All
which vertues, although they be not alwaies
of precept, and bounden ducie: yet are they
often times of verie necessitie, and bounden
dutie to be exercised, whensoever the danger
we be in is so great, that it requireth the exer-
cise of them, for the keepinge and fulfillinge
of the commandementes.

But emonge these vertues, and defensiuces
(that doe helpe vs to obserue the commaun-

An answer to a common excuse

dementes) one of the most principall is praier. For praier is a principal meane to obtaine grace, which is the thinge that is of chiefest force, to susteine the burthen of the lawe of God. And therefore Ecclesiasticus saith. *He that keapeth the lawe, multiplieth praier.* For whereas he seeth by experience, that none can kepe the lawe of God (by the obseruation whereof euerlasting glorie is obtained) without the grace of God, he helpeth him selfe by praier, to obtaine grace, by meanes whereof he maie be able to kepe the lawe of God. The lawe commaundeth vs to be chaste. But besides this, the holie Ghost addeth, and saith by the wise man. *Understanding that none could be chaste, vnles thou (a Lord didde geue him grace for the same, and it was a great grace to knowe of whose gifte this was) I went vnto oure Lord, and I demaunded of him this grace, with all my hart.* Whereby thou maist see (accordinge as we declared in the beginninge) that the walle hath neede of a forewalle, or bulwarke, and the vessell hath neede of a cubbord to kepe it in, and some vertues haue neede of other vertues, to defend, and garde one an other

Now if this be true, that thou arte bounde to kepe the lawe of God, and not to commit anie deadlie sinne, it is good reason, that thou do seeke out all such meanes, as maie helpe thee to kepe the same lawe, and to preserue thee without deadlie sinne. The which meanes although generally they be but of counsell,

unsell, yet sometimes they maie be of précept, when the necessitie of exercisinge them (as we haue said) is so great, that without the vse of those meanes , the verie commaundementes them selues cannot be kepte, and fulfilled , as all the learned diuines do affirme. Howbeit euerie christian that hath an earnest desier of his saluation , ought not to expecte, and delai the seekinge for these remedies , vntil the verie last, and extreme danger, when the knyfe is alreadie at his throte : but he ought to make good prouision, and to furnishe him selfe before hād, by meanes of these forsayd spiri- tuall exercises , that he maie liue the more sa- fe, and secure, from the perill of breakinge Gods commaundementes.

Againe I confesse, that these meanes (as we haue said) do appertene to the religious , and to the laie people, after a diuers sort : and that praier , and consideration it selfe , which is one of these meanes , must be vsed of them in diuers degrees. For the religious person must exercise the same , as a thinge appertening to his office, and dewtie of his professiō (because he walketh towards perfection) but the laie person, must exercise it , as a meane, whereby he maie the better fulfill his bounden duetie of keeping the commaundementes of almighty God. And therefore the laye person must take so much of this medecine (to witt of praier, meditation &c.) as maie suffice to cure his disease : and so much muste he take of

these meanes, as maie suffice to obtain his ende. It is sufficient for the laye person to withdrawe him selfe sometimes, for to enter, and take an inwarde vewe within him selfe, and then by meanes of these, or anie other spirituall exercises and praiers, to attende vnto the reparinge of his conscience, and to the reformation of his life: for considering that this is the greatest of all our busines, it is requisite that this be not the last of our cares.

O F T H E M A T T E R
of consideration.

§ XII.

HAVING now spoken both of the profit, and necessitie of consideration, and our hartes being now well affected herewith towards this vertue: lett vs beginne to treat of the matter of consideration, which consisteth of certain godlie, and deuout considerations, which are of greatest force, to induce vs to the loue and feare of God, to the abhorring of sinne, and contempt of the world. For which purpose, there be no considerations better, nor of greater force and efficacie, then those that are taken out of the principalle articles, and misteries of our faith: as the bitter passion and death of our Sauour: the remembrance
of

of the terrible daie of iudgement: of the horrible tormentes of hell: of the glorie of heauen: of the benefites of almightie God: of our synnes: and of our life, and death: For euerie one of these pointes beinge well weied, and considered, be able to prouoke our hartes verie much to all the effectes aboue mentioned. These verie pointes S. Bonauenture hath treated in a booke, that he intituled, *FASCICULARIVS*, and hath diuided them into the seuen daies of the weeke. And thus he did, that a man might haue euerie daie newe foode for his soule, and newe prouocations vnto vertue, and so auoide the tediousnes, that he should otherwise haue in thinking alwaies vpon one same matter. And for this cause, it seemed good vnto me, to followe the same diuision, which this renowmed, and blessed holie father hath made, who of all others hath treated most largelie of these matters. And if there be anie, that shall not well like of this diuision, but will followe some other, he is at free libertie so to doe, and hath also examples to followe therein. For it importeth not much, what order and diuision he folow in the same. And suerlie, that is the best order, to be vsed in these matters, that each man fyndeth to be best for him selfe, and wherein he taketh most profit and commoditie.

Moreouer I thoughte it expediente, considering that the foode and sustenance of our soule is the worde of God, and the considera-

The worde
of god, and
the consi-
deration
of heauen-
lie matters
be the foo-
de of our
soule.

tion of heauenly matters (for therewith is our soule susteined in the spirituall life , which consisteth in the loue, and feare of God) that like as we geue ordinarily to our bodie his refection twise euerie daie, to preserue it from feintinge in this life , euen so we should also geue to our soule her ordinarie refection , twise euerie daie , that she faile not in her li- fe. howbeit this is not a thinge of bounden dewtie, nor of precept: but onely of hole some counsell: espetially cōsideringe, that the Sain- ctes haue vsed this exercise more often tymes.

Daniel. 6.

Psalme. 118.

For we reade , that the prophet Daniell with drew him selfe to this exercise , three tymes in the daie , and the prophet Dauid also vsed to praise God seuen tymes in the daie. After whose vertuous example, our holie mother the Catholike Church , hath instituted the seuen Canonick howers of dailie seruice. And for this cause , haue we here assigned two kindes of meditations: The one for the morninge , which treateth of the most bitter passion of our redeemer : and the other for the euening, or night, which treateth of the other pointes and matters here before mentioned.

Here be
two kin-
des of me-
ditations
assigned:
the one for
the mor-
ninge and
the other
for the e-
ueninge.

But if anie man shall haue such want of ty- me, or of deuotion, that he can not withdrawe him selfe vnto this exercise twise in the daie: let him yet finde the meanes , to withdrawe him selfe thereunto , at the least once in the daie . And that he maie not lose the fruite of all these meditations folowinge: he maie exer- cise

cise him selfe one weeke in the one sort: and an other weeke in the other sort. And in so doinge he maie tast, and take profite of all these godlie instructions, which we haue here set forth vnto him.

OF THE FIVE PARTES of prayer.

C A P. II.

HERE I must aduertise the deuout Christian reader, that he must not spende all the whole tyme of this exercise, in meditation onelie: For before meditation, there maie goe two other partes of prayer, which be preparation, and readinge: and after the same, there maie followe other two, which be thanks geauinge, and petition. For the first thinge that we must doe herein, is, to prepare our hartes vnto this exercise: and then it shall doe well, to read those poyntes, that we intend to meditate vpon. And after the readinge, we haue to meditate vpon such thinges, as we haue read: the which beinge done, we maie then make an ende with some deuout geuinge of thanks vnto almightie God, for all his benefites: and with a petition, or demand of al

1. Preparation.
2. Readinge.
3. Meditation.
4. Thanks geuinge.
5. Petition.

such thinges, as we shall thinke are necessarie both for our owne soules, and for the soules of our neighbours. Of which five partes, we minde god willinge to treat hereafter more at large in their proper place. This diuision, and order maie be followed by them, that are as yet but yonge beginners, and nouices in this trade.

As for those, that haue had greater exercise, they stand not in so great neede, of these introductions and rules.

And it is to be noted, that the meditations that are here appoynted to be vsed at night, are first of all abridged into a brieue somme, wherein I haue set out in order the principall poyntes, that are to be considered in euerie one of them: (and afterwardes I haue added thereunto, a more large and ample declaration of all the same poyntes.) And this summarie abridgement I made, to the intente, that after they haue bene read ouer diuers tymes, they maie be the better vnderstode, and meditated vpon. True it is, that of the meditations vpon the holie passion, I haue not made the like abridgement at the beginninge of them, as I haue done of the others: because I iudge, that the text of the holie Euangelistes, which I haue there set before, maie suffice for that purpose.

And it is not needefull for vs at euerie tyme we go to meditation, to consider all the principall poyntes, that are there particularlie
noted

nored: but it shall suffice to take two, or three of them, moe, or lesse, according as the deuotion, and tyme, that euerie one hath, shall require. For certeinlie there is more profit taken by one misterie, or point, well thought vpon, and dewly considered: then by many that are sleightelie passed ouer in hast. Howbeit I thought good, to note diuerse and sundrie poyntes, to the intent, that emonge so great varietie of considerations, euerie one might make his choise of such thinges, as might best serue his deuotion.

One my-
sterie well
considered
and medi-
tated vpon,
profiteth
more, then
manie slei-
ghtelie pas-
sed ouer in
haste.

*HERE FOLLOWE THE
the first seven meditations for the
seven daies of the weeke in the
morninge.*

MONDAIE MORNINGE.

THIS daie, when thou hast made the signe of the crosse, with suche preparation as shall hereafter be declared in the fourth chapter; thou hast to meditate vpon our sauour Christes washsinge of his Apostles feete; and vpon the institution of the most blessed Sacrament of the Altar.



The text of the holie Euangelistes.

*Math. 26.
Marc. 14.
Luc. 22.
Ioan. 13.*



WHEN the hower of supper was come, our sauiour Christ sat downe at the table, and his twelue Apostles with him. And he said vnto them. I haue had a great desire to eate this Passeouer with

with you, before my passion. And as they were eatinge, he said: verely I saie vnto you, that one of you shall betraie me. And they were exccadinge sorowfull, and begane euerie one of them to saie vnto him. Is it I, Lorde? And he answered, and said. He that dippeth his hand with me in the dishe, he shall betraie me. The sonne of man goeth his waie, as it is written of him. But woe be to that man, by whom the sonne of man is betraied. It had bene good for that man, if he had neuer ben borne. Then Iudas that betraied him, answered and said. Is it I, master? And he said vnto him, Thou hast said.

When supper was done, he rose vp from the table, and put of his garmentes: and takinge a to-

Ioan. 13.

well, he girded him selfe with it. After that, he powred water into a bafyne, and beganne to washe his disciples feete, and to wype them with the towell, wherewith he was girded. Then he came to Simon Peter. who said to him. Lord, dost thou washe my feete? Iesus answered, and said vnto him: what I doe, thou knowest not now: but thou shalt knowe it hereafter. Peter said vnto him. Thou shalt neuer washe my feete. Iesus answered him. If I washe thee not, thou shalt haue no part with me. Simon Peter said vnto him. Lord, not onely my feete, but my handes, and head also. Iesus said vnto him. He that is washed, needeth not to washe, sauinge onely his feete: but he is cleane euerie whit. And yee are cleane, but not all.

all. For he knewe, who should
betraie him. And therefore he said:
yee are not all cleane. So, after he
had washed their feete, and had
taken his garmentes, and was set
downe againe: He said vnto them.
Knowe yee, what I haue done to
you? ye call me master, and Lord.
And yee saie well. For so, I am in
deede. If I then, being your Lord,
and master, haue washed your
feete: ye ought also to washe one
an others feete. For I haue geuen
you an example, that ye should do,
euen as I haue done to you.

After our Saviour had thus washed
their feete, he tooke bread,
and when he had blessed, he brake,
and gaue to his disciples, saying.
Take, and eate: this is my bodie.
He toke the Cuppe likewise,
and when he had blessed it, he ga-

ue it them, sainge: Drinke ye all of
this. For this is my bloud of the
newe testament, which shalbe
shed for manie, for the
remission of sinnes. So
often as ye shall do
this thinge, do
it in remem-
brance of
me.

ME-





*I haue giuen you an example, that as I haue
done to you, so you doe also. Iohn. 13. 15.*

MEDITATIONS VPON THESE POYNTEs of the text.

CONTEMPLATE nowe (O my soule
in this supper, vpon thy sweete, and
mylde Iesus: And beholde this won-
derfull example of inestimable humi-
litie, which he here sheweth vnto thee, in ry-
singe fro the table, and washinge his disciples
feete? O good Iesus, what is this, that thou

Meditation for

dost? O sweete Iesus, what meaneth this so great abasinge of thy diuine maiestie? O my soule what wouldest thou haue thought, if thou haddest bene there presente, and haddest seene euen almightie God himselfe, kneeling before the feete of men, yea before the feete of Iudas? O Cruell Iudas, why doth not this so great humilitie mollyfy thy stonie hart: how is it, that it causeth not euen thy verie bowells to burst, and ryue in sunder, considering this so great and wonderfull meekenes? Is it possible thou traytor, that thou hast conspired to betraye this most meeke and gentle labe? Is it possible that thou shouldest not feelee some remorse of conscience, in beholdinge this example? O yee whyte, and bewtiful handes, how could ye vouchsafe to towch such lothsome, and abhominable feete? O most pure, and cleane handes, why disdayned ye not to washe those werie feete, that were all to be dirted in fowle waies, whiles they trauayled to sheed your bloude? Beholde here o ye blessed spirites, what your creator doth? Come ye, and beholde euen from the heauens, and ye shall see euen the almightie himselfe kneeling before the feete of men: and tell me, if euer he vsed the like kynde of courtesie with you. O Lord, I haue hearde thy wordes, and I was afraide: I haue considered thy workes, and was wholie amased. O ye blessed Apostles, why quake and tremble ye not, at the wonderfull sight of this so great humilitie?

tie? Peter what dost thou, what? Wilt thou condescende, that this Lorde of maiestie shall washe thy feete?

Saint Peter when he behelde our sauour kneeling before him, woundered exceedingly, yea he was altogether astonied thereat, and begane to saie in this wise? What meaneth this o Lord. what? wilt thou washe my feete? art not thou the sonne of the liuinge God? art not thou the creator of the worlde? the bewtrie of the heauens? the paradise of the angells? the redeemer of men? the brightnes of the glorie of the father? the fountaine of the wisdom of God, which dwellest in the highest? And wilt thou (all this notwithstanding) washe my feete? what? wilt thou (being a Lord of so greate maiestie, and glorie, take such a vile and base office vpon thee? wilt thou (I saie) thus abase thy selfe, that hast laid the foundation of the earthe, and bewrified the same with so manie wonders, that hast inclosed the wyde worlde within thy hand, that mouest the heauens, rulest the earthe, diuident the waters, ordeinest the tymes, disposhest the causes, bewrifiest the angells, directest men, and gouernest all thinges with thy wisdom? Is it seemelie, that thou shoudest washe my feete? myne I saie, who am but a mortall man, a litle clode of earth and ashes, a vessel of corruption, a creature full freight with vanitie and ignorance, full of infinite miseries, and (which exceedeth all miserie) full of sinnes and

yet all this notwithstandinge, wilt thou o Lorde washe my feete? what? wilt thou beinge the Lord of all thinges, abase thy selfe vnder me, that am inferiour to them all? verelie the highnes of thy maiestie, and the profunditie of my miseries, do, as it were enforce me, that I cannot consent to such a deede. Leauē therefore (o my Lord) leauē (I praie thee) this base office for thy seruantes: laie downe the towell, and put on thy appareill againe, and sit in thy seate, and washe not my feete. Beware, that the heauens be not ashamed of it, when they shall see how by this ceremonie, thou dost set them benethe the earthe. For by doing this seruyle office, those verie handes, into whose power the father hath committed the heauens, and all other thinges, should be abased vnder the feete of men. Take heede, that all naturall creatures be not verie much agriued, or rather in great disdaine, to see them selues thus subiected vnder anie other feete, then thyne. Take heede also, least the dawghter of Kinge Sawle despise thee not, when she shall see the girded abowt with this towell, after the maner of a seruant, and saie, that she will not take him for her spousc, and much lesse for her God, whom she seeth to attende vpon so base, and vile an office.

2. Reg. 6.

Such wordes, or the like, spake Saint Peter, as a man, that had not as yet anie tast, or feelinge of thinges apperteininge vnto almightie God: and as one that vnderstoode not what
great

great glorie laie hidde in this worke, which showed to the eie so base and vyle. But our sauour who knewe it right well, and was with all desirous to leaue vnto vs for a memorie at that tyme, such a wondrous example of humilitie, satisfied the simplicitie of his disciple, and went forward afterwarde in the good worke he had begonne. Here we haue to note ^{The greates} with all diligence, what a great and earnest ^{carefulness,} care our sauour had, to make vs humble, ^{of our Sa-} in ^{uiour to} that beinge now at the gate, and entrie into ^{make vs} his most greuous, and bitter passion; wherein ^{humble.} he knewe, he should geue vs such greate and wonderfull examples of humilitie, as might suffice to astonishe both heauen, and earth; he thought all that not enough, but would furthermore adde this notable example also, besides all the rest, whereby this vertue of humilitie might the better be commended vnto vs. O wonderfull vertue, how great must thy riches be, seinge thou art thus commended ^{A com-} to vs? how can thy treasures be but notorious ^{mendation} ^{of the ver-} lie known, seinge thou art by so manie waies ^{tue of hu-} ^{milie.} set out vnto vs? O humilitie, that arte preached, and taught, in all the whole life of our Sauour Christ, songe, and praised by the ^{Lauc, i.} mouth of his owne most blessed mother. O most bewtifull flower emonge vertues. O diuine adamant, that drawest vnto thee, euen the creator of all thinges? Whosoeuer he be that bannisheth thee awaie, shalbe bannished awaie from almightie God, yea though he be in

the highest place of heauen: And whosoever he be, that embraseth thee, shalbe embrased of almightie God, yea although he be euen the greatest sinner in the world. Great are thy graces; and merueilous are thy effectes. Thou pleasest men, thou contentest the angelles, thou confoundest the diuelles, and byndest the handes of the creator: thou art the foundation of vertues, the deathe of vices, the glasse of virgins, and the habitation of the most blessed trinitie. Who so gathereth without thee, disperseth: who so buildeth, and not vpon thee, pulleth downe: And who so heapeth vertues together without thee, the dust carieth them quite awaie, before the face of the wynde. Without thee, the virgin is shut out of the gates of heauen, and with thee, euen the publike sinner is receaued at the feete of Christ. Embrace this vertue of humilitie, O ye virgins, that hereby your virginitie maie be anaileable vnto you. Ye that be religious persons, see that you seeke earnestlie also for this vertu, for without it your religion is but vaine, and to no purpose. And ye of the laietie, seeke no lesse for this vertue, then the religious doe, that by the same ye maie be deliuered from the snares of this sinfull world.

Of the wiping of the Apostles feete with the towell.

This beinge done, consider also, how after our sauour had washed their feete, he wyped them cleane, with that sacred towell, where-with he was girded: And lyft vp the cies of thy soule somewhat higher, and there shalt thou see

see represented the misterie of our redemption. Consider how that faier towell receaued into it, all the fylthe, and vncleannes of those feete, which were altogether verie foule and filthie, And as the feete were made cleane and faire, so the towel contrariewise (after he had wyped their feete with it) was wholly bespotted and defyled. Now what is more filthie, then a man conceaued in synne? and what is more cleane, and bewtifull, than our Sauour Christ conceued of the holie Ghoste.

The misterie of our redemption is represented in the washinge and wpyng of the Apostles feete.

My welbeloued is whyte, and well colored (saith Cantic. 5. the spowse) and chosen out emonge thousandes.

This most sweete and louinge Lord then, that was so faier, and so cleane, was content to receaue into him selfe, all the spottes and filthyenes of our soules (to witt, the paines which our synnes deserued) and that he might leaue our soules cleane and free from them, he himselfe remained (as yee see him vpon the crosse) all bespotted and defyled with the same. In so much that the verie angells were as it were astonied (and suerlie not without good cause) to see their Lord, and creator, so beraied with this so strange fowlenes. And therefore they demaunded by the prophet Esaie. sainge: *Wherefore dost thou (ô Lord) weare garmentes dyed* *Esa. 63.* *with the colour of bloud, all bespotted and beraied like vnto them, that stampe grappes in the winepresse?* Now if this bloude, and these fowle spottes, be of others (to witt of our sinnes) tell me o kinge of glorie, were it not more meete, that

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men themselves should suffer according to their owne desertes, the that thou O most innocent Lorde, shouldst be thus defyled, and tormented, for their sakes? had it not bene more decent, that this filthines should haue remained vpon his owne donghill, and not vpon thee, the mirrour of all bewtie? What a woderfull pietie and cōpassion was it, that moued thee, to haue such a feruent desyre of the cleannes of my soule, that thou wouldest with so great charge, and losse of thine owne bewtie, bestowe it vpon me? what man aliue would take a fine towel wrought with golde, and wype therewith a fowle sluttishe dishe, especiallie such a dishe, as were greatlie broken, and rente in manie places? Blessed art thou (o my most mercifull, and louinge Lord.) All the angells praise thee (o God) for euermore. For that it hath pleased thee to become, as it were, an outcast of the worlde, takinge vpon thee all oure filthines, and miseries (which are, the paines dew vnto vs for our sinnes) to deliuer vs quite, and make vs free from them.

After this, consider those wordes, wherewith our sauour made an ende of this historie: sainge: *I haue geuen you an example, that yee shoulde doe, euen as I haue done to you.* Which wordes are to be referred, not onelie to this matter, and example of humilitie, but euen also to all the other workes, and life of our sauour Christ. Forso much as his whole life, is a most perfect pattern of all vertues, espetiallie of that vertu
which

which in this place is represented vnto vs, to witt humilitie, as the blessed martir Saint Ciprian declareth more at large in these wordes. It was cheiflie (saith he) a worke of great patience, and humilitie, that so high and excellent a maiestie, woulde vouchsafe to come downe from heauen vnto the earth, and clothe him selfe with our claie: and that he woulde dissemble the glorie of his immortallitie, and become mortall, to the end, that being him selfe innocent, and faultles, he might be punished for such as were giltye. The Lord would be baptised of his seruante: he that came to pardon sinnes, would be washed with the water of sinners: he that feederh all creatures, fasted fourtie daies in the wildernes, and in the end suffered hunger, which he did to this end, that all such as had a hongrie appetite after Godes worde, and longed after his grace, might be satisfied and furnished with the same, he fowght with the diuell that tempted him, and contentinge him selfe with the victorie, offered his ennemie no farther harme, but by worde onelie. His disciples he neuer despised, as a Lord doth his seruantes: but entertained them with great charitie, and beneuolence: yea he vsed them louingly as brethern. Neither is it to be merueyled at, that he thus behaued him selfe towards his disciples, being as they were obedient: seinge he could suffer that arrant traitor Iudas so patientlie, and beare with him euen till the end,

The life of
Christe is a
most perfect
patterne of all
vertues and
especiallie
of humilitie.

S. Cyprian.

Meditation for

and suffer him being his ennemie, to eate together with him at his owne table, and knowinge full well, whereabowte he went, woulde neuer discouer him, but was content to receaue a kisse of him, euen of him (Isaie) that had sould him with such a traiterous peace.

Moreouer, with what great patience did he beare with the Iewes vntill that present howre? how painfully did he labour to moue those vnbeleuing hartes with his preachinge, to embrace the faith? what great trauaile tooke he, to allure those vngratefull men vnto him, with good workes? how meekly answered he to such as contraried him in his speech? with what clemencie bare he with the prowde? with what a wondrous humilitie yelded he to the furious rage of his enemies, and persecutors? How traueiled he euen vntill the verie howre of his most bitter passion, to recouer them, that had bene the murderers of the Prophetes, and heynous rebelles against almightie God. In like maner at the verie howre of his passion (before they came to the sheadinge of his most pretious bloude, and to putt him to a most cruell death) how great were the opprobrious iniuries they offered vnto him? How patientlie gaue he them the hearinge thereof? How great were the mockes, and tauntes, he suffered? How patientlie did he beare the vile spittinge of those infernall mouthes, that had him selfe, not longe before, with the spittell of his owne mowthe, restored a blynd man to his per-

perfect sight? How suffered he their whippinges, whose seruantes are wont in his name with mightie power to whippe the verie diuelles? how was he crowned with thornes, that crowneth his martirs with euerlastinge garlandes? How was he smitten on the face with the palmes of mens handes, that geueth the palme of victorie vnto such as be conquerors? How was he spoyled of his earthlie garmētes, that apparaileth the sainctes with the garmētes of immortalitie? How was he profered most bitter gaull, that geueth vs the bread of heauen? How was he offered vyneger to drinke, that geueth vs the cuppe of saluation? he that was so innocent, he that was so iust, or rather verie innocencie and iustice it selfe, was accompted emonge theeues, the euerlasting truth was accused with false witnes, the iudge of the whole worlde was condemned by wicked men, and the worde of god receaued the sentence of death with sylence? Consider moreouer, at what tyme the Sauour of the worlde was nailed vpon the crosse, and at the verie houre of his death, when the starres were obscured, the clementes troubled, when the earth quaked, when the light was darkened, when the sonne tourned awaie his ciēs, and would not suffer his beames to shyne vpon the earth, least happelic it might see such a great crueltie: Consider (I saie) how euen at this tyme our Sauour did not so much as once open his mouthe, or moue him selfe: how he would

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not at the verie last howre, and point of death, discover the glorie of his maiestie, but suffered continuallie that extreme, and violent conflict, euen till the ende, intendinge thereby to leaue vnto vs, an example of perfect patience.

Yea, moreouer and this, if those cruell blouddie ministers, that crucified, and tormented his most blessed bodie, would haue conuerred, and bene penitente, he was readie to receaue them to his grace, and fauour, euen at the verie last instant: neither would he haue shut vp the gates of his church from anie man. Now therefore, what thinge in the worlde can possiblie be of greater benignitie, and patience, then the bloude of Christ, that giue the life, euen vnto them, that shed the same bloude? But such, and so great, is the patience of our sweete Sauour Christ, which if it had not bene such, and of so great power, the church had not had Saint Pawle in it at this daie. Hetherto be the wordes of Saint Ciprian.

OF THE MOST BLESSED SA-
CRAMENT OF THE AVLTAR:
*and of the causes, wherefore it was
instituted.*



*Panis quem ego dabo caro mea est. pro mundi vita. Joh. 6. 51.
Accipite, et comedite: hoc est corpus meum. Math. 26. 26.*

S. J. I.

ONE of the principall causes of the
comminge of our sauiour into this
worlde, was to enkindle the hartes
of men in the loue of almightie
God. For so said he by sainct Luke. *1. anno co-Luc. 12.*

Meditation for

me to putt fier in the earth, and what would I els, but that it should burne? This fier did our sauour put in the earthie, when he bestowed vpon men such, and so manie wonderfull benefittes, when he wrowght so great workes of loue emonge them, whereby he might steale awaie theire hartes from them, and whollie inflame them in this fier of loue. Now albeit that all the workes of his most holie life, doe serue to this end: Yet of al other, those doe most effectually serue for this purpose, which he did in the end of his life: according as Sainct Iohn the Euangelist signifieth sainge. *His fryndes that he had in the world, he loued them especially in the end.* For at that time he bestowed greater benefittes vpon them, and discovered vnto them greatest pledges and tokens of his loue. Emonge which singular pledges, one of the most principall was the institution of the most blessed Sacramēt of the Aultar: the which thinge shall appeare verie plainlie vnto him, that will consider with good attention the causes of the institution of the same. But in this behalfe I beseech thee (o most mercifull Lord) that thou wilt vouchsafe to open our eies, and graunt vs light, that we maie see what causes they were, that moued thy louinge hart to institute for vs this so wonderfull a Sacrament, and to leaue it vnto vs.

Now that we maye vnderstande some what of this diuine misterie, it is to be presupposed (good Christian reader) that no rounge created,

ted, is able to expresse the passinge great loue, ^{The passinge} that our sauour Christ beareth towards the ^{ge greates} Catholike Church his spowse, and consequēt- ^{loue Chri-} lie vnto euerie soule, that is in the state of ^{ste beare-} grace: For so much as euerie such soule is also ^{the towar-} his spowse. For this cause, one of the things ^{des his Ca-} that the Apostel Sainct Paule requested, and ^{tholike} desired, was that almightie god would reueale ^{Church,} vnto vs, the greatnes of his loue: which yn- ^{and to eue-} dowedlye is so great, that it farre passeth all ^{rie soule} the wisdome, and knowledge created, yea ^{that is in} though it were euen that wonderfull know- ^{the state of} ledge of the angelles. ^{grace.} ^{Ephes. 3.}

Wherefore this our most sweete Bridegro- ^{The causes} me, when he minded to depart out of this li- ^{of the in-} fe, and to absent him selfe from the Catholi- ^{stitution of} ke Church his deere spowse (to the intent, ^{this most} that this his absence might not be anie occa- ^{holie Sa-} sion vnto her to forget him) he left vnto her, ^{cramente,} for a remembrāce, this most blessed Sacramēt, ^{The first} wherein he himselfe would remaine: for he ^{cause,} could not beare, that betwene him and her, there should be anie lesse pledge to prouoke her to be myndefull of him, then euen himselfe. And therefore he pronounced at that time those sweete wordes. *So often as ye shall doe this* ^{Luc. 22.} *thinge, doe it in the remembrance of me:* that is, doe ^{1. Cor. 11.} it, that yee maie be alwaies mindfull, how much I am willinge to doe for you, and how much I goe now to doe, and suffer for your saluation.

Moreouer, this most sweete and louing ^{The second} de cause.

Meditation for

bridegrome intended in this his longe absence, to leaue some companie to his spouse, that she might not remayne solitarie, and comfortles. And therefore he left her the companie of this most holie Sacrament, where euen the bridegrome himselfe is reallie present, which is in verie deede the best, and most delitefull companie, that he coulde possiblie leaue her.

The thirde cause. At that time also, our sauour would goe to suffer death for his spouse, and to redeeme and

enriche her with the price, of his owne most precious bloude, and to the intent that she might, whensoever she would, enioye this most pretious, and diuine treasure, he left her the Keyes thereof, in this most blessed sacramēt.

For as S. Chrysostome saith. *So often as we come to receaue this most blessed Sacrament, we must*

make accompt, that we come to laie our mouthes to Christes verie side, to drinke of his most pretious bloude, and to be partakers of this soueraigne, and diuine misterie. Consider therefore in what a dangerous case those men are, that for a litle slouthfulnes, doe absteine to come vnto this royall

banket, and to enioye such a great, and most inestimable diuine treasure. These be those vnfortunatē slouggardes, of whom the wiseman speaketh. sainge. *The slouggard hideth his hand*

in his bosome, and suffereth him selfe rather to die for hunger, then he will lift it vp to his mouth. Now

what greater slouthfulnes can there be imagined in a man, than this is, that because he will not abide, to take so littell labour, as he should

besto-

bestowe in preparinge him selfe for the recea-
uinge of this most holie Sacrament, he will
rather want the benefitt of so great, and inesti-
mable diuyn treasure, which is of greater
ualewe, then all that euer almightie God hath
created.

This heauenlie bridegrome desired also, to be
loued of his spouse, with a passinge great
loue, and therefore he ordeined this diuine
misticall morsell, consecrated with such wor-
des, that whosoever receaueth it worthelie,
is forthwith touched, and stricken with this
loue. O wonderfull misterie, worthie to be
engraued euen in the innermost parte of our
hartes. Tell me (o thou vngratefull man) if a
prince should beare such a great affection
and loue towards a seelie wenche, that were
his bond slaue, that he coulde finde in his hart,
to take her for his spouse, and make her que-
ne, and ladie, of all he is Lord of, how great
woulde we saie, that the loue of that prince had
bene, that woulde doe such a deede? And if
peraduenture after the mariage solemnized,
this slaue should shewe her selfe coldlie af-
fected towards the prince her husbände, and
he vnderstandinge the same, woulde as a man
forlorne, goe to seeke with all diligence for
some pretious morsell, and geue it her to ea-
te, whereby to winne her loue vnto him, how
passinge great woulde we saie that the loue of
that prince were, that should be thus affected
towards her? Now therefore (O kinge of

The flower-
the cause.

glorie) what meaneth this, that thou (for the entiere loue thou bearest vnto me) hast vouchsafed not onely to take my soule, to be thy spouſe (beinge as she was the verie bonde ſlaue of thine ennemie the deuill) but ſeinge her alſo, all this notwithstandinge verie coldlie affected rowardes thee, haſt ordeined for her this miſticall and diuine morſell, which thou haſt transformed with ſuch wordes, that it hath vertu in it, to tranſforme ſuch ſoules into thee, as ſhall feede thereon, and make them to burne with liuelie flames of loue? There is no one thinge that declareth the affection of loue more euidentlie, then when a man hath a deſire to be beloued. Conſidering therefore that thou haſt bene ſo greatlie deſirous of our loue, that thou haſt ſought it with ſuch ſtrange inuentions, who ſhall from

we be cer-
tayne that
if we loue
God, God
will loue
vs agayne.

hence forth ſtand in dowe of thy loue? Certaine I am (o my moſt louinge and mercifull Lord) that if I loue thee, thou alſo loueſt me: And certayne I am alſo, that I neede not to ſeek anie inuentions to allure thy hart to loue me, as thou haſt ſought to allure my hart to loue thee.

The fiſte
cauſe.

That moſt ſweet bridegrome would alſo be abſent from his ſpouſe, and yet becauſe loue cannot abide to be abſente from the beloued, he would depart in ſuch wiſe, that he might not altogether departe from her, and he would ſo goe awaie, that he might alſo remaine with her, wherefore conſideringe that it was not ex-

pedient

pedient for our Sauour to carrie here still, and the spouse mighte not as then goe from hence ce with him, he deuised a meane, that although he went his waie, and his spouse remained still behynde, yet should they neuer be seperated and set a sonder. For this cause therefore, he instituted this diuine sacrament, that by meanes thereof, the soules might be vnited, and incorporated spirituallie with Christ, and that with such a stronge bonde of loue, that of them two, there should be made one thinge. For like as of meate, and of him that eateth the meate, there is made one same thinge: even so likewise, after a certeine maner, is there made of the soule, and of Christ: sauinge that (as Saint Augustine saith) Christ is not changed into our soules, but our soules be changed into him: not by nature, but by loue, con-formerie, and likenes of life.

Moreover, our Sauours will and pleasure was, to assure his spouse, and to geue her a pledge of that blessed inheritance of eternall glorie, that she being fortified with the hope of this felicitie, might passe chearfullie through all the troubles, aduersities, afflictions and persecutions of this life. For trulie there is no one thinge, that caused vs so muche to despise all thinges, that are to be had in this life, as an assured hope of that blessednes, and felicitie, we shall enioye in the life to come. According as our Sauour signified vnto vs in those wordes, he spake to his disciples, befo-

The sixte
cause.

An assured
hope to
enioye the
felicitie in
the kinge-
dome of
heauē, maketh a mā
to despise
all worlde-
lie thinges.

Meditation for

Mat. 14.

re his passion: *If yee loued me* (said he) *yee would be right glad of my departure, because I goe to the father.* As though he had said, it is a great felicitie to goe to the father: For although the waie to goe to him, be through whippes, thornes, nailes, crosses, and all other tribulations, and martirdomes of this life: Yet all that notwithstanding, it is a thinge of inestimable gaine, and cōfort, to goe vnto him. Wherefore, to the intent that his spouse might haue a verie firme and assured hope, of this feliciterie, he left her here in pledge this inestimable diuine treasure, which is of as great vallue, as al that is there hoped for, that she should not mistrust, but that almightie God will geue himselfe vnto her in glorie, where she shall liue whollie in spirit: seinge he denieth not himselfe vnto her in this vale of teares, where she liuerh in fleshe,

The seuen-
the cause.

Our Sauour purposed also, at the houre of his death, to make his testament, and to leaue vnto his spouse some notable legacie, to be as a releife, and comforte for her, at all times, and so he left her this most blessed sacrament (wherein Christe himselfe is trewlie and reallie presente) which was the most pretious, and most profitable bequest, that he could possible leaue vnto her. Elias, when he woulde depart awaie from the earth, left his clooke to his disciple Elizeus, as one that had none other riches, whereof to make him his heire. But our most sweete louinge sauiour and master, when he woulde ascende into hea-

uen,

uen, left here vnto vs the clooke of his sacred bodie, in this most holie sacrament, appointing vs here to be his heires (as by the right of children) of this so great, and inestimable diuine treasure. With that mantell Elizeus passed the waters of the floude Iourdan, and was neither drowned, nor wetshod: and with the vertue, and grace of this most blessed sacrament, the faithfull do passe the waters of the vanities, and tribulations of this life, without sinne, and without danger.

To conclude, our Sauour intended to leaue vnto our soules sufficient prouision, and foode, wherewith they might liue: for so much as the soule hath no lesse nede of her proper sustenance, to mainteine her in the spirituall life, then the bodie hath of his propre foode, for mayntenance of the corporall life. If thou thinke otherwise, tell me (I praie thee) why hath the bodie neede of his ordinarie meate euerie daie? vnderstand the cause is, for that the naturall heat continuallie wasteth, and consumeth the substance of our bodies, and therefore it is needefull, that that be restored againe with dailie sustenance, which is consumed with dailie heat. For otherwise the naturall strenght of man woulde verie soone be at an ende, and his powers woulde quicklie decaye. O that it pleased almightie God, that men might by this vnderstand the great necessitie they haue of this diuine sacrament: O that they coulde by this conceaue the greater

The eighte
cause.

The soule
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bodie ha-

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de.

Meditation for

wisdom, and mercie of him, that hath instituted and ordeined the same for our behoufe. Is it not a thing well knowen, that we haue within these bowelles of oures, a certein pestilent heat, that came vnto vs by the occasion of sinne, which consumeth all the goodnes, that is in man? This is that, which inclineth vs to the loue of the world, of our fleshe, of all vices, of all sensual pleasures, and delites: and so by these meanes seperateth vs from almightie God, maketh vs to relente and waxe colde in the loue of him, and causeth vs to become verie dull, slouthfull, and heauie to all good workes, and verie quicke and liuelie to worke all wickednes. If than we haue this continuall waster and consumer so rooted within vs; were it not good reason (trow yee) that there should be some restorative provided, to restore that alwaies againe, which is alwaies wasting and consuming? If we haue a continuall consumer, and haue not withall a continuall repayer, what maie be looked for of vs, but a continuall decayinge and with in short time after, a most certeine and vndoubted ruine? For prooffe hereof, it shall suffice to consider the course of the Christian Church: ad people: by comparinge the greatesse of the litle and zeale in religion, of the Christians in the primitiue Church, with the litle, or rather no zeale of the Christians in our corrupt age. For in the primitiue Church, when the Christians did eate continuallie of this diuine mea-

The cause
of the grea-
te seruencie,
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or no zeale
of Christians
in
our corrupt
age.

te,

te; they liued therewith a verie spirituall life, and had thereby force, and strength, not onely to obserue Gods lawes, and commaundementes, but also euen to die, and suffer martirdome for Gods sake. But now alas, in this our corrupt age, the Christians for the most parte are founde, to be verie weake, and feeble, in their saythe, and verie dissolute, and licentious, in their liues, because they eate not of this diuine foode, and therefore in the end they perish and die for hunger. As *Esa. 5.* the prophet signified, when he said. *Therefore was my people caried awaie into captiuitie, because they had no knowledge of God, and their nobles perished for hunger, and the multitude of them died for thirst.* For this cause therefore hath that wise phisition our Sauour Christ (who had also felt the pulses of our weakenes) ordeined this most holie and diuine sacrament, and for this purpose hath he instituted the same in forme of meate, that the verie forme wherein he instituted it, might declare vnto vs, the effect it worketh: and withall the great necessitie our soules haue of the same.

Consider then now, if there maie be found in the whole world, anie greater shoue of loue, then that almightie God himselfe should leaue vnto vs his owne verie fleshe, and bloude for our susteynance, and releefe. We maie reade in manie histories, that some mothers *Iosephus.* beinge constrained with intollerable hunger, haue embrewed their handes in the fleshe and

Meditation for

bloude of their owne littel children, to susteine them selues with feedinge vpon them, and that for the great desire they had to liue, they haue bereued their owne verie naturall children of their liues, thereby to preserue their owne life. This haue we read oftentimes. But who hath euer read, that anie mother hath fed her childe, that was readie to perish, and die for hunger, with her owne verie fleshe? or that she cut of one of her owne armes, to geue her childe to eate, and that she would be cruell vpon her selfe, to shewe her selfe pitiefull towards her childe? Certainlie there was neuer mother liuinge yet in the earthe, that euer hath done such a dede. But our most louinge and sweete sauour Christ, farre passing anie mother in loue, perceauinge thee to be readie to perish, and die for hunger, and seinge withall, that there was none other better meane to maintein thy life, then to geue thee his owne verie fleshe to eate; commeth downe from heauen, and yelderh himselfe here to the cruell bouchers, and tormētours, to be put to deathe that thou mightest preserue and susteine thy life, with this diuine meate; And this he doth, not at one time onelie, but his blessed will is, that it shalbe done continuallie, and therefore he ordeineth this most blessed sacrament, that thou mightest hereby vnderstand an other degree of greater loue, which is, that as he geueth thee alwaies the same meate, so witt, his owne verie bodie in this most blessed

Sa-

Sacrament, so is he readie alwaies to paie the same price, and redemption, if it were necessarie for thee.

Besides all this, thou must consider, that this most holie reformer of the worlde, intēded to restore man vnto his auncient dignitie, and to raise him vp againe so much by grace, as he had fallē by sinne. And therefore as his falle was frō a life that he had of God (which life our first father Adam before his falle had enioyed) to the life of beastes (wherein after his falle he remayned:) euen so contrariewise, his will was, that he should be raised vp againe from the life of beastes, in which he remayned, to the life of God, which (through sinne) he had lost: and so for this ende, hath our sauour Christ ordeyned the communion of this most holie, and diuine sacrament, by meanes whereof, man atteyneth to be partaker of God, and to liue the life of God, as our sauour himselfe signifieth in those most high wordes, which he said: *He that eateth my fleshe, and drinketh my bloude, dwellerh in me, and I in him.* And like as by the dwellinge of my father in me, the life that I liue, is altogether conformable to the life of my father (which is the life of God:) euen so, he, in whom I shall dwell by meanes of this diuine sacrament, shall liue as I do liue, and so shall he not now liue the life of a man, but euen the life of god. For this is that most highe diuine sacrament, wherein God is receaued corporallie, not that he is changed in-

Note that our sauour hath restored man, vnto his auncient dignitie, so much by grace, as he had fallen by sinne: that so by grace, he maye be able to liue a holie and spirituall life.

Ioan. 6.

Meditation for

Note what to men, but men are changed into him by lo-
a wonder-ue, and conformetic of will: forsomuch as
full opera-ue, and conformetic of will: forsomuch as
tion, this this diuine meate worketh the same operation
blesſed Sa- in him, that doth worthelie receaue it, that
cramente is wrowght and represented in it, when it is
worketh consecrated. For like as by the vertue of the
in him, that wordes of consecration, that which was bread,
worthelie is conuerted into the substance of Christ: euen
receaueth so by vertue of this holie communion, he that
the same. was man, is by a merucilous maner transfor-
med spirituallie into God. So that like as, that

diuine bread is one thinge, and appeareth an
other, and was one thinge before consecration,
and is an other thinge afterwarde: euen so,
he that eateth the same, is one thinge before
the receauing, and an other thinge afterwar-
des: and he appeareth one thinge outwardlie
but in verie deede is an other thinge (and that
farre more highe and excellent inwardlie, for
so much as he hath the beinge and substance
of man, and withall the spirite of God. Now
then, what glorie can be geater than this? what
gifte more pretious? what benefitt of more
valewe? what greater shewe of loue? let all

A notable the workes of nature kepe silence, lett all
commenda- the workes of grace geue place. For this is a
tio of this most bles- worke excellinge all workes; and this is a sin-
fed Sacra- guler grace aboue all graces. O most won-
mente, and derfull sacrament, what shall I saie of thee?
of the with what wordes shall I commend thee? thou
wonder- art the life of our soules: the medecine of
ful effectes our woundes: the comfort of our troubles
it worketh our woundes: the comfort of our troubles

the

the memorie of Iesus Christ: the testimonie ^{in him} of his loue: the most pretious legacie of his ^{that recea-} testament: the companion of our peregrina- ^{ueth it} tion: the consolation of our bannishment: ^{worthelie} the burninge cole to enkindle the fier of the loue of God in vs: the meane whereby to receaue grace: the pledge of euerlastinge felicitie: and the treasure of the christian life. By meanes of this diuine meate, the soule is vnited vnto her spouse: by this the vnderstandinge is illuminated: the memorie quickened; the will enamored: the inward tast delighted: the deuotion increased: the bowelles mollified: the founteine of teares opened: the passions of the minde quiered: the good motions awakened: our weakenes fortified: and by meane of this diuine meate we receue strength and lustines, to ascend vp euen to the hill of almightie God. What tounge is able fullie to expresse the excellencie of this most blessed sacrament? Who can geue worthie thanks for so great a benefitt? Who will not be altogether resolued into teares, when he seeth almightie God vnited vnto him? Assuredlie the more we goe about to consider the excellencie, and vertues, of this diuine souereyne misterie, the more doe we want wordes to expresse it: and the more doth our vnderstanding faile vs therein. Now what pleasure? what sweetnes, what delightfull fauours of good life, doth the soule of the iust man fee-
le, at that time, when he receiue this diu-

Meditation for

the sacrament? There is none other sound hard-
de at that time, but onely sweete songes of
the inwarde man, vehement burstinge out of
holie desires, yeelding of thakes, and vtteringe
most sweet wordes, all tending to the praise of
our sweete sauiour Christ her beloued. There
the deuout soule throwghe the vertu of this
most holie and reuerent sacrament, is altoge-
ther inwardlie renewed, and replenished with
ioye. There she is recreated with deuotion:
fed with peace; fortified in faith: confirmed in
hope: and tied fast with bandes, and knottes
of charitie, vnto her most sweete sauiour and
redeemer: Whereby she waxeth dailie more
feruent in loue: more stronge in resistinge
temptation: more prompt and readie to sus-
taine labour, and trauaile: more carefull and
diligente to doe good workes: and more desi-
rous to frequent this most holie misterie.

Such are thy giftes (o sweete Iesus:) such
are the workes and delightes of thy loue,
which thou art wont to communicate vnto
thy frendes, by meanes of this diuine sacra-
ment. And this thou doest, to the end that we
beinge filled with these so great and mightie
delightes, should dispise all other vaine and
deceitfull delightes. Now therefore (o most
mellifluous loue) open the eies of thy faith-
full Catholicke people, open them, I beseech
thee, o most diuine light, that with the bright
beames of liuely faith they maie knowe thee,
and dilate their hartes, that they maie recea-
thee,

ue thee into them, that beinge instructed by thee, they maie seeke thee by thee, and repose and rest them selues in thee: and synallie by meanes of this most blessed sacrament be vnited with thee, as members with their head, and as braunches with their vyne, that so they may liue through thy vertue, and enioye the influences of thy grace, for euer and euer, worlde without end. Amen.

The meditation being ended, there followe immediatly thanks geuinge, and petition, as hath bene before declared.

I 2



Meditation for

THIS DAIE (WHEN THOU
hast made the signe of the Crosse, and prepared
thy selfe hereunto) thou hast to meditate vpon these
two poyntes: to witt: vpon the prayer of our saviour
in the Garden: and vpon his apprehension.



*My Father, if it be possible, let this Chalice
passe from me. Nevertheless not as I will, but as thou wilt.*

The text of the holie Euangelistes.

WHEN supper was done,
Christ went with his disci-
ples into a garden which
is

is called Gethsemanie. And he said vnto them. Sit yee here, whilest I goe and praie yonder. And he tooke with him Peter, and the two sonnes of Zebedee. And he beganne to be in a great feare, and heauines. And he said vnto them. My soule is heauie euen vnto death. Tarie yee here, and watch with me. So he went a litle further from them, where he cast him selfe downe prostrate on the earth, and fell on his face, and praied, sainge. O my Father, if it be possible, let this cuppe passe from me: neuerthelesse, not as I will; but as thou wilt. This done, he came to his Disciples, and fownd them a sleepe. And he said to Peter: what? coulde yee not watch with me one howre? watche and praie, that yee enter not into

Meditation for

temptation. The spirite is readie,
but the fleshe is weake. Againe
he went awaie the seconde time,
and made the same praiſer ſaying.
O my Father, if this cuppe cannot
paſſe awaie from ~~me~~, but that I
muſt needes drinke it, thy will
be done. And he came the ſecond
time, and founde his Diſciples a
ſleepe: for their eyes were heauie.
So he leſt them, and went awaie
again, and praied the third time,
ſayinge the ſame wordes. And there
appeared an angell to him from
heauen, comfortinge him. And
beinge in an agonie, he praied mo-
re at length. And his ſweate was
like dropes of bloude, trick-
ling downe to the grownde. Then
he came to his Diſciples, and ſaid
vnto them. Sleepe from hence
forth, and take your reſt. Behold
the

Luc. 22.

Math. 26.

the howre is at hand, and the sonne of man shalbe deliuered into the handes of synners. Arise, let vs goe, beholde he is at hande, that shall betraie me. And whiles he yet spake, lo, Iudas one of the twelue came, and with him a great multitude, with swordes, and staves, and torches, and lanternes, beinge sent from the highe preistes, and elders of the people. Now he that betraied him, had geuen them a token, sayinge: whom so euer I shall kisse, that is he, laie handes on him. And forthwith he came to Iesus, and said: hayle master, and kissed him. Then Iesus said vnto him. Freynd, wherefore art thou come? And Simon Peter drewe out his sword, and strooke a seruante of the high preiste, and cut of his right eare.

Ioan. 18,

This seruant was called Malcus.
Then Iesus said vnto Peter : put
vp thy swoord into the scabbord.
The cuppe that my Father hath
geuen me , wilt thou not , that I
drinke it? And he towched the ea-
re , and forthe with made it whole.

Luc. 22.

At that time Iesus said to the high
preistes , and to the officers of the
temple , and to the elders , that ca-
me vnto him. Ye be come out , as

Math. 26.

it were against a theefe , with swoor-
des and staues. I sat dailie emon-
ge you teachinge in the temple ,
and yee laid no handes on me. But
this is your howre , and the power
of darkenes. Then the souldiers ,

Ioan. 18.

and the captaine , and the officers
of the Iewes tooke Iesus , and boūd
him , and led him awaie , to Annas
first (for he was father in lawe to
Caiphas , who was the high preist
for

for that yeare. Then all the diſciples forſooke him, and fled.

MEDITATIONS V^TON
theſes poyntes of the
text.



WHAT doest thou o my soule? what thinkest thou? It is no time now to sleepe: Come with me I praye thee into the garden of Gethsemanie, and there shalt thou heare, and see great misteries. There shalt thou see, ioye stroken with sadnes: fortitude waxen afraide: strengthe discomfited: maiestie and omnipotencie confounded: greatnes, and mightines, verie narrowlie streytened: and glorie it self obscured, and darkened.

Consider now first, how after that supper (which was so full of misterie) was ended, ^{Of Christes prayinge in the} our sauour went with his disciples vnto the Garden. ^{mounte Oliuet,} to make his praier, before he would enter into the combart of his passion: to geue vs thereby to vnderstand, ^{In all troubles and temptations of this life,} that in all troubles, and temptations of this life, we must alwaies haue recourse vnto praier, ^{we must}

Meditation for

haue recourse to
praier, as
to a holie
ancker and
refuge.
S. Gregorie

as it were to an holie ancker, by vertu where-
of, the burden of tribulation shall eyther be
taken quite awaie from vs: or els we shall ha-
ue strenght geuen vs to be able to beare it:
which is a farre greater grace. For (as S. Gre-
gorie saith) our Lord doth vs a greater bene-
fit, when he geueth vs force, and strength, to
be able to susteine troubles, and temptations,
then when he taketh the same tronbles and
temptations awaie from vs.

Our sauour rooke with him (to accom-
pagnie him in this waie) three of his best belo-
ued Disciples: to witt: S. Peter: S. Iames, and
S. Iohn: which three a little before, had be-
ne witnesses of his glorious transfiguration.
And this he did, that the verie same persons
might see, what a farre different shape he
tooke nowe vpon him, for the loue of men,
from that glorious shape, wherein he had
shewed him selfe vnto them at his transfigu-
ration. And because they should vnderstand,
that the inward troubles, and agonie of his
soule, were no lesse then those, that begane
to be discouered onwardly, he spake vnto
them those sorowfull wordes, *My soule & hea-
ueuen euen vnto death: carrie me here, and watche with
me.* That verie God, and trewe man, that
man that farre excellethe both our humane
nature, and all thinges created, whose de-
alinge, and conference, was with the verie bre-
ste of the highe Deitie it selfe, with whom
onelie he communicated his secretes, is now
fallen

fallen into so great sorrowe, and heauines,
that he is contented to geue part of his paines
vnto his creatures, aud to require of the theire
companie: saying: *tarrie me here, and watch with
me.* O treasure of heauen? o perfect felicitie?
who hath browght thee o Lord vnto such a
narrowe straight? who hath driuen thee to
seeke at other mens gates? who hath caused
thee to become a beggar, euen of thine owne
creatures? who hath done all this, but onely
the verie greate loue, thou hast to make them
riche.

Tell me o most sweete and mercifull redee-
mer? wherefore art thou now so much afrai-
de of death; which before thou diddest so
much desire: seinge the fulfilling of the desire,
is a cause rather of ioye, then of feare? Vere-
lie the Martirs had neither the fortitude, nor
yet the grace, that thou hast. They had one-
lie a litle portion, which thou (beinge the
fountaine of grace) diddest impart vnto them;
and yet they with that onelic smale quan-
titie of grace, entred verie cheerfull into
the combat of theire martirdomes, and archei-
ued the victorie. And art thou (o Lord) bein-
ge the geuer of strength and grace, sad and
fearfull now, euen before the battel begin-
ne? Assuredlie (o Lord) this thy feare, is not
thyne, but myne: as likewise the strength, and
fortitude of thy Martirs, was not theires, but
thyne: The feare that thou hast, commeth of
that, thou hast of vs, and the strenght and tyrs.

The verie
cause both
of Christes
feare, and
of the for-
titude of
the Mar-
tyrs.

and fortitude that the martyrs had, came of that, they had receiued of thee. The weakenes of my humane nature is discouered in that God was afraide: and the strengthe of thy godhead is showed in the fortitude of man. So that this feare is myne, and that fortitude is thyne. And therefore thy reproche is myne; and my praise is thyne.

Genesis 2.

There was taken a ribbe bone out of the side of our forefather Adam, to forme a woman thereof: and in steede of the bone, that was taken awaie; there was put weake and feeble fleshe. Now what elles is signified hereby, but that the euerlasting father tooke from thee, beinge our second Adam, the force and strengthe of grace: to place the same in thy spouse the Catholick Church: and tooke from her the feeble fleshe, and weakenes, to place it in thee? by meanes whereof thy spouse remayned stronge, and thou weake: she stronge, by reason of thy strength: and thou weake, by reason of her weakenes. Thou hast herein (o heauenlie Lord) bestowed a dowble benefit vpon vs, in that thou hast vouchsafed, not onelie to clothe vs with thee, but euen also to clothe thy selfe with vs. For these two so singuler benefittes the angelles praise thee for euermore, for that thou hast bene no niggarde in communicating thy benefittes vnto vs, nor yet disdayned to take vpon thee our miseries. Now when I consider these thinges (o Lord) what els should

should I do, but feinge my selfe, as it were laden with thy mercies, glorie in thee, and seeinge thee to be likewise replenished with my miseries for my sake, take compassion vpon thee? For the one I will reioyce, and be glad, and for the other I will sorrowe, and lament. And so with ioye and lamentation together, I will singe and bewaile the misterie of thy most dolorous passion, and I will studie continuallie in that booke of Ezechiell *Ezechiel. 2.* the contentes whereof are songes, and lamentations.

When our sauour had spoken these wordes, he departed from his disciples a stoncs cast, where lyenge prostrat vpon the grounde, he begane his praier with verie great reuerence: sayinge, *O father, if it be possible, let this cuppe passe from me, howbeit not as I will, but as thou wilt,* and after he had made this praier three times, at the third time, he was in such a great agonie, that he beganne to sweat euen droppes of bloud, which ranne downe all alonge his sacred bodie, and trickeled downe to the grownd. *Matth. 26. Luca. 22.*

Consider now attentiuely, in what a dolorous case our sauour was, and how there were then represented vnto him, all the cruell paynes and tormentes he had to suffer, euen as though they had bene then presentlie in doinge before his eies, all which he apprehended after a most perfect maner, in his most excellent imagination, each one in such sort, as

The causes of our Sauours great agonie and sweatinge droppes of bloud, while he was prayinge in the garden.

Meditation for

they were prepared for his bodie, which was certeinlie more tender, and delicate, shen euer anie other bodie was in the whole worlde. He set also at that time before his eies, all the synnes of the worlde, for which he should suffer, and withall the greate vnthankfulnes and ingratitude of so manie soules, as (he knewe) would neuer acknowledge this his singuler benefit, nor further and helpe themselves with this most pretious, and so costlie remedie. These thinges being profoundelie wayed, and considered by our saviour at this time, his soule was vexed in such sort, and his senses, and most tender fleshe, were so wonderfullie troubled, that all the forces, and elementes of his bodie were distempered, and his blessed fleshe opened on euerie side, and gaue place to the bloude, that it might passe and distille through all partes of his bodie in verie great aboundance, and streame downe to the grownde. Now if the fleshe suffered suche greuous paynes with the onelie remembrance, and imagination, of that which as then was to come, in what a dolefull case then, trow yee, was his soule, that suffered thoses paynes euen directlie in it selfe.

In other men we see, when they are disquieted with anie suddaine, and great anguished, the bloude vseth commonlie to haue recourse vnto the hart, leauinge the other members of the bodie colde and destitute of their strengthe, to comfort the most principall member.

ber, But our ſweete Sauour Chriſt contrarie wiſe, (becauſe he would ſuffer without anie maner of comfort, thereby to make our redemption more abundant) ſuch was his paſſing loue towards vs, that he would not admit ſo much, as that little releefe and comfort of nature.

Our Sa-
uiour ſuf-
fred his
greenous
paynes
without
anie maner
of comfor-
te.

Beholde our ſweete ſauour now in this dolorous agonie, and conſider not onelie the paynefull anguiſhes, and greifes of his ſoule, but alſo the forme of his ſacred, and reuerent countenance.

The ſweate is wont to haue his moſt cheefe, and principall recourſe to the forehead, and to the face. If then the bloud iſſued out through all the bodie of our Sauour, in ſuch ſorte, that it trickled downe to the verie earthe: in what plight then was that goodlie cleare forehead thinke you, that geueth light to the verie light it ſelfe? And how was that face beraied, which is ſo reuerenced of the heauens, beinge as it was all in droppes, and couered ouer with a blouddie ſweat? If ſuch as be kinde and louinge, are wont when they come to viſit their frendes, being ſicke, and in danger of death, to beholde their countenance aduiſedlie, and to marke the colour, and other accidentes, that proceed of the diſeaſe, tell me o my ſoule, that beholdeſt the face of our ſweete ſauour, what thinkeſt thou, when thou beholdeſt in the ſame ſuch wonderfull, ſtrange, and deadlie ſignes? What

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painfull fittes and dolorous greifes, are those like to be hereafter, if in the verie beginninge of the disease, he suffer such a great agonie? In what dolorous panges is he like to be, when he shall feele those most greuous paynes, and cruell tormentes themselves, if in the onelie thinkinge of them, he sweateth euen drop-pes of bloude? If thou be not moued to take compassion of our sweete sauour, seinge him in this dolefull case for thy sake: If now when he sweateth droppes of blood through-out all his bodie, thou canst not sheade anie teares from thyne eies, thinke verelie with thy selfe, that thou hast a verie harde and stonie hart: and if thou canst not weepe for wāt of loue towards him, yet at the least wee-pe for the multitude of thy synnes: forsomuch

Our synnes as they were the verie cause of this his ago-nie, and greife. Now the tormentors doe not whippe him: neither doe the souldiars crow-ne him with thornes: It is not now the nai-les, nor the thornes, that do cause the blood to gushe out of his bodie at this time: but it is thy verie synnes and offences: those are the thornes that doe pricke him: those are the tormentors that doe torment him: those are the heauie burden, that cause him to sweate this so strāge and wonderfull blouddye sweat. O my sweete sauour, and redeemer, how deerlie hast thou bought my saluation, and redemption? O my true Adam, that art come out of paradise for my synnes, and labour-
rest

rest here in earth with thy blouddie sweate, to Of our Sa-
get the bread that I must feede vpon. uours a-

Consider also in this place, on the one ^{gonie and} ^{watchinge} ^{aboute} ^{our salua-} ^{tion, whi-} ^{lest his di-} ^{sciples be} ^{in a beautie} ^{sleepe:} side, the great agonie, and watchinge of our Sauour Christ, and on the other, the sownde and deepe sleepinge of his disciples: and thou shalt see here represented a great misterie. For trulie there is nothinge more to be lamented in the worlde, then to see how careles and negligent men be in their liues, and how little accompt they make of a matter of so great importance, as is their owne saluation. What thinge is more to be bewayled, then to see men so careles in such waightie afaires? Now if thou wilt vnderstand both the one, and the other, consider in this matter, the doinges of our sauour, and withall the doinges of his disciples. See how our sauour, applieng his minde earnestlie to this busines of our redemption, is in such a great care, and agonie therewith, that it maketh him to sweate euen droppes of bloude: and see on the other side, how his disciples do lie a longe on the grownd, and are so heauie a sleepe, that neither their maisters rebukynge of them, nor their ill fauoured and harde lodginge on the bare grounde, nor yet the obscure and darcke dewie nigh, are able to awake them out of their heauie and drowisie sleepe. Note also of what importance the saluation of mankind is, sith it is able, to make him to sweate droppes of bloude, by whose power the heauens are su-

steined. And consider on the other side, how little accompt men them selues make of their owne saluation, sith at such time as almightie God him selfe, is so carefull, and watchfull for them; they are in a deepe heauie sleepe, and vtterlie careles thereof. Assuredlie, nothing could more liuely expresse both the one and the other, than the consideration of these two pointes, being so strange as they are. For if almightie God do take so great care about the affaires of others, howe happeneth it, that the verie persons them selues, to whom euen the charge and traueille of the affaires apperteineth, (together with the profit, commoditie, losse and damage of the same) do liue with such carelesnes, and negligence therein?

By this same care of our Sauour, and carelesnes of his disciples, thou maist vnderstand, how trowlie this Lorde is our father, and how he hath indeede towardes vs the verie bowels, and hart of a true, and louinge father. How often times chaunceth it trowe yee, that the daughter sleepeeth verie sowndelie and quietlie, when her father watcheth all the night, carkinge and carynge for her releefe and prouision. And euen so doth this our most louinge and mercifull father for vs, whiles we be so heauie a sleepe, and are vtterlie careles of our owne saluation, as by this examples is liuelie set out before our eies, in that he continueth all the night watchinge, and sweatinge, and in great agonie to take order for the redemption, he intended to bestowe vpon vs.

HOW OVR SAVIOVR was apprehended.



§ II.

CONSIDER moreouer, how when our Of Iudas
sauiovr had finished his praier, Iudas pressinge
that couëterfait, and false friëde of his, before all
came thither with that hellishe com- the rest to
panie, where renoūcinge the office of an Apost- apprehen-
le, he became now the verie principall ringe- de our Sa-
leader and Captayne of Sathans armie. Cōsider uiovr.

Meditation for

howe without all shame he pressed, and set himselfe euen the verie formost, before all the rest of his malicious rowte: and comminge to his good maister, solde him with a kisse of most treyterous, and deceitfull frynddeshippe. It is certaynelie a great miserie, that a man should be solde for money, but yet it is much more miserable if he be solde of his friendes, and of such, as to whom he hath bene greatelie beneficiall before. Now our sweete Sauour Christ is solde of him, whom he had made not onelie his disciple, but also his Apostle: yea, he is solde of him by deceite and plaine treasō, he is solde of him to most cruel merchantes, that couete (you may be sure) nothing els of him, but onelie his bloud and life, to satisfie their greedie hunger. But for what price throw yee, is he sold? the basenes and smalnes of the pryce, increaseth the greatnes and malice of the iniurie. Tell me, O Iudas, thou nowghtie traitor, at what price doest thou set the Lord of all creatures? At thirtie pence. O what a vile and slender pryce is this, for a Lorde of such maiestie. Certainlie, a verie beast in the shambles is commonlie solde for more. And doest thou, o traitor, sell for so smalle a pryce, almightie God him selfe? He setteth not thee at so smalle a pryce, forsomuch as he byeth thee, with his owne most pretious bloude. O what a great price and estimation was that of man, and how base an estimation and pryce was this of God? God is solde for thir-

tie pence, and man is bought euen with the verie pretiouſe bloude of almightie God him ſelfe.

At the ſame tyme, our ſauour ſaid vnto them that came to laie handes vpon him: *Yee* ^{Luc. 22.} *become out, as it were againſt a theife, with ſwordes and ſpeeres,* ^{Math. 26.} *and I ſatte daylie emonge you teaching in the temple, and yee neuer laid handes vpon me, but this is your howre, and the power of darkenes.* This is ſuerlie a miſterie of great admiration. For what thinge is more to be wondered at, then to ſee the verie ſonne of almightie God to take vpon him the image and ſhape, not onelie of a ſinner, but euen alſo of a condemned perſon? *This (ſayerthe he) is your howre, and the power of darkenes.* The which wordes geue vs to vnderſtande, that from that tyme our ſauour was me, that moſt innocent lambe was geuen vpon into the power of the princes of darckenes, ^{giuen vp to the power of the} which are the diuells, to the intent that by ^{diuelles,} meanes of their members, and cruell miniſters they might execute vpon him, all the ſerious tormentes and cruelties they could deuife. And like as holie Iob, was by the permiſſion of almightie God geuen vp into the power of Sathan, that he might vſe vpon him ^{all the crueltie he woulde,} this onelie exception, ^{that he ſhould not bereiue him of his life:} euen ſo was there power geuen to the princes of darknes, without anie exception, either of life, or death, that they might fullie extend vpon that ſacred humanitie all their

Meditation for

furie and rage to the vttermoſt. they cowlde. Hereof roſe thoſe deſpightfull tauntes: thoſe ſlaunderous and reprochfull wordes, ſuch as the like were neuer hearde before that tyme, wherewith the diuell pretended to ſatiſſie his vnſatiabable rancre and malice, to reuenge his iniuries, and to caſt that bleſſed ſoule downe into ſome kinde of impatiencie, if it had bene poſſible. Almighty God (ſaith the Prophet Zacharie) ſhewed Ieſus the highe preiſt vnto me, apparelled with a ſpotted garmente, and Sathan ſtoode at his right hande, readie prepared to ſpeake againſt him. But our Sauour answered for his parte, ſayinge: *I did alwaies ſet God before myne eyes, who ſtandeth at my right hande, that I be not remoued.*

Zach. 3.

Pſalm. 118.

Conſider then now o my ſoule, how much that highe and diuine maieſtie abated himſelfe for thy ſake, ſithence he vowchecaſſed to come to the laſt extremitie of all miſeries, which is to be geuen vp to the power of deuilles. And becauſe this was the paine, that was due to thy ſynnes, it pleaſed him to put euen himſelf to this paine, that thou mighteſt remaine quite and free from the ſame. O holic Prophet, why doeſt thou wonder, to ſee almighty God, become inferior to his angels? thou haſt now farre greater cauſe to wonder, to ſee him geuen vp into the power of deuilles. Vndoubtedly both the heauens, and the earthe, trembled, and quaked, at this ſo paſſinge great humilitie, and charitie of our Sauour. So ſoone as theſe

Pſalm. 8.

wordes

Wordes were spoken, foorthwith all that hel-
lishe rowte, and malitiouslye rable of raueninge
wolves, assaulted this most meeke and in-
nocent lambe, and some verie furiouslye ha-
led him this waie, and some that waie, each
one to the vttermost of his power. O how vn-
gentlie did they handle him? How vncour-
teouslye spake they vnto him? How manie blo-
wes and buffettes gaue they him? What a vile
clamorous cryinge and showtinge made they
ouer him, euen as conquerors vse to doe, when
they haue obtained their praie. They laye
holde vpon those holie handes (which not
longe before had wrought so manie wonder-
full myracles) and doe bynde them verie har-
de, and fast, with certaine roughe, and knot-
tie cordes: and that in such sorte, that they
gawle the skynne of his armes, and make the
verie bloude to springe out. Our sauour be-
inge thus bounde, they leade him openlie
through the highe common streates, with
great despise, and ignominie. O what a stran-
ge and wonderfull sight is this? Consider now
with thy selfe what thou wouldest thinke, if
thou knewest some man of great awthoritie,
and worthines, and shouldest see him led opē-
lie by the officers throwghe the commō stre-
tes, with an haulter tyed about his necke, his
handes maniced and fast bounde, in a great
hurlye burlye, and concourse of people, with
great clashinge and noise of men of armes,
and souldiars gardinge him: Imagine (I saie)

Meditation for

with thy selfe, what thou wouldest thinke in this case; and then lift vp thine eies, and behold this Lorde, worthie of so greate reuerence, and honor, that had wrought such wonders in that lande, that had preached such diuine sermons emonge them, whom all the sicke and impotent persons, did honor and reuerence, and besought to haue remedie for all their diseases, and greiffes. Consider now, how they leade him, as one depryued of all awthoritie, and put to open shame: partlie goinge, and partlie haled forwardes, and enforced to hasten his pasc: not in such wise, as became a man of his grauitie, and personage, but as it liked the outrageous furie of his vnmercifull ennemies, and the desire they had to pleasure the Pharasies, who had so great a lōginge to haue that praie within there gypes. Consider our sauour well, how he goeth in this dolefull waie, abandoned of his owne disciples; accompanied with his ennemies: his pasc hastened and disordered: his breathe in a maner gone: his colour changed: his face chafed, and inflamed, by reason of his so quicke, and hastie passage. And yet in all this euill entreatinge of his person, beholde the modest behauiour of his countenance, the comelye grauitie of his eies, and that diuine resemblance, which in the middest of all the discourtesies in the worlde coule neuer be obscured. Ascende also yet a little higher, and consider diligently what he is, whom thou seest thus led, and
caried

caried awaye, with ſuch great contumelie and dishonor. This is he, that is the worde of the father: the euerlaſtinge wiſedome: the infinite vertu: the cheefe goodnes: the perſet felicitie: the true glorie: and the cleare fountaine of all beawtie. Conſider then, how for thy ſaluation and redemption, vertu is here tyed with bandes: innocencie apprehended: wiſdome ſlowed, and lawghed to ſcorne: honor contemned: glorie tormented: and the cleare wellſpringe of all beawtie trowbled with weeping, and ſorrowe. If Helie the preiſt felt ſuch an inward greiſſe, when the Arcke of the teſtament was taken, that beinge aſtoniſhed therewith, he fell from the ſeate, wherevpon he ſat, and brake his necke, and forthwith gaue vp the ghoſt? How owght a Chriſtian ſoule to be greiued, when he ſeeth the arcke of all the treaſures of the wiſedome of almighty God, led, and taken in the poſſeſſion of ſuch vnmercifull and cruell ennemies? The heauens and earthe *Reg. 4.* *Psalm. 68.* praiſe him therefore, and all that is in them, for he hath hearde the cries of the poore, and hath not deſpiſed the ſorowfull bewailings of his afflicted, that were in captiuitie, but was content to be taken captiue him ſelfe, to deliuer them out of their thraldome, and to ſet them at libertie.

Meditation for
OF THOSE THAT DOE SPIRI-
tuallic bynde the handes of our Saviour
Christ.

§. III.

VHEREFORE (o most gentle, and sweet sauiour) sithence it was thy blessed will, and pleasure, to be bownde, to the intēt, thou mightest by thy bandes loose vs, and deliuer vs from our captiuetie: I most hūblie beseech thee, euē by the bowels of thy tēder mercie, that caused thee to abase thy selfe after this sort, that thou wilt not suffer me to cōmit anie such great wickednes, as to bynde thy hādes, as the Iewes did.

For it is not the Iewes onely, that doe binde thy handes, but whosoeuer maketh resistance against thy holie inspirations, and will not goe whither thou wilt gwyde, and conduct him, but refuseth to accept that grace, which thou doest most mercifully offer vnto him.

who so gi- That man likewise bindeth thy handes,
ueth anie that geueth anie scandalous offence vnto his
scandale to neighbour, and by his euill exāple, and nowgh-
his neigh- tie cownsell, withdraweth him from his godlie
bour, bin- der the Chri- purposes, and so hindereth the good worke,
des handes. that thou diddest beginne to worke in him.

The mistrustfull, and incredulous persons also, doe binde O Lorde the handes of thy liberalitie, and clemencie. For like as confidence openeth the handes of thy grace: euen so doth incredulitie, and mistrustfulnes close them

the vp, and binde the: accordinge to the sayinge of the Euangelist, that thou couldest not doe manie vertues, and miracles in thy countrie, by reason of the incredulitie of the inhabitantes therein. Matb. 13.

Moreouer, the vngratefull, and negligent persons, do binde thy handes o Lorde, and doe put an impediment to let the workinge of thy grace: the one, because they render not thanks vnto thee, for the grace, they haue receaued: and the other, because they will not vse the grace, that is geuen vnto them, but doe keepe it idell, and vnoccupied, without takinge anie benefite, or commoditie of the same. The vngratefull and negligent persons doe

Last of all, those that become vainglorious, and prowde, by reason of the graces, thou hast geuen them, doe also most strongelie binde thy handes. For by this offence they make themselues altogether vnworthie of thy grace. Wherefore it is not reason, that thou shouldest continewe to be beneficiall vnto such persons, as take occasion thereof, to become more vaine: neither is it semelie, that thou shouldest bestowe the treasures of thy grace vpon such a one, as yeeldeth not to thee againe the tribute of glorie; but doth rather like a traitor, and robber, waxe insolent, and vauntinge, with the same, and vsurpeth to himselfe the right, and prerogatiue of glorie, that apperteineth vnto thee alone. bynde Christes handes.

I might saie also, O Lord, that those talkers, and pratles, that keepe not secret such

Meditation for

consolations, and spiritual feelinges, as thou geuest them, doe likewise bind ethy handes: for like as wise, and discrete men, will not communicate their secretes anie more vnto them, whom they haue fownde vnfaithfull in publishinge them abroad: euen so doest thou also manie times leaue, to make those persons partakers of thy secretes, who without anie cause doe publishe, and reueale the to others, and take occasion thereby, to make them selues more vaine.

W E N S D A I E I N T H E
morninge.



HIS Daie, (when thou hast made the signe of the Crosse and prepared thy selfe hereunto) thou hast to meditate vpon the presentation of our sauour before the busshopes, and Iudges. First, before Annas. Secondly, before Caiphas. Thirdlie, before Herode. Fourthlie, before Pilate. And afterwarde, how he was most crewellie whipped and scourged at the pillar.

T H E



*All that will liue godlie in Christ Iesu,
shall suffer persecuttion. 2. Timoth. 3. 12.*

The text of the holie Euangelistes.



VHEN our sauour was brought before Annas the highe preist, he demaunded him of his Disciples, and of his doctrine. Iesus answered him, and said; I spake openlie to the worlde, I euer

Iohn. 18.

tawght openlie in the sinagoge,
and in the temple, whither all the
Iewes resorte continually, and in
secrete haue I said nothings. why
askest thou me? Aske them that
hearde me, what I said vnto them.
when he had spoken these wordes,
one of the officers, that stood
by, smote Iesus with his hande,
sayinge. Answerest thou thus the
high preist? Iesus answered him.
If I haue euill spoken, beare wit-
nes of the euill: But if I haue well
spoken, why smytest thou me.

Marc. 14.

Math. 26.

And Annas sent him bownde
vnto Caiphas, where the doctours
of the lawe, and the auncientes
of the people were gathered to-
gether. And the highe preist, and
the Scribes, and the whole coun-
cell, sought for false witnes against
Iesus, to put him to death, but
foun-

fownde none, thowghe manie
false witnessses came thither, but
theire witnes agree not together.
But at the last, came two false wit-
nesses, and said. This man said. I
can destroie the temple of God,
and builde it vp againe in three
daies. Then the cheife preist aro-
se, and said to him: I coniure thee,
in the name of the liuinge God,
that thou tell vs, whither thou
be Christ the sonne of God. Ie-
sus said to him. Thou hast said it.
Neuerthelesse I saie vnto you, He-
reafter shall ye see the sonne of
man sittinge at the right hande
of the power of God, and come
in the clowdes of the heauen.
Then the high preist rent his clo-
thes, sayinge: He hath blasphe-
med, what neede we anie more
witnessses? Beholde, ye haue nowe
harde

'hearde his blaspemie . what thinke ye; They answered, and said, he is worthie to die. Then spet they in his face, and buffeted him, and others gaue him blowes on his face, sayinge. Accede O Christ, who is he, that smote thee.

Luc. 23.

The next daie in the morninge, the whole multitude of them arose, and led our sauiour vnto pilate. And they beganne to accuse him, sayinge: we haue fownde this man peruertinge the people, and forbiddinge to paie tribute to Cæsar: sayinge: that he is the kinge Messias. And pilate asked him sayinge: Art thou the kinge of the Iewes? And he answered him, and said: Thou saiest it. And when he was accused of the cheife preistes, and elders, he answered nothings. Then said Pilate

late vnto him. Hearest thou not,
how manie thinges they laie a-
gainst thee? But he answered him
not to one worde, insomuch that
the president meruailed greatly,
Then said Pilate to the highe prei-
stes, and to the people. I finde no
fault in this man. But they were
more fierce, sayeing: He moueth
the people, teaching throwghout
all Iudea, beginninge at Galilee
euen to this place.

Now when Pilate heard of Ga-
lilee, he asked whether the man Luc. 23.
were of Galilee borne. And when
he knewe he was of Herodes iuris-
diction, he sent him to Herode,
who was also at Ierusalem in tho-
se daies. And when Herode sawe
Iesus, he was exceedinglie gladde.
For he was desirous to see him of
a longe season, because he had

hearde manie thinges of him, and trusted to haue seene some signe done by him. The highe Preistes and the Scribes stoode forth, and accused him vehementlie. And Herode with his men of warre contemned and mocked him, and putt a white garmente vpon him, and sent him againe to Pilate.

Math. 27.

And by reason of the solemnitie of the feaste of Easter, the president was wonte then of custome to deliuer vnto the people a prisoner, whom they woulde demaunde. And there was at that time a notable malefactor in prison, called Barrabas. When they were then gathered altogether, Pilate saied vnto them: Whether of the two will yee that I let lose vnto you, Barrabas, or Iesus, that is called Christe? And they answered:

red: Not this man, but Barrabas.

This Barrabas was cast into prison
for a certaine insurrection, and
murder, committed in the cittie.

Then said Pilate vnto them: What
shall I doe then with Iesus, that

is called Christ? They cried

Math. 26.

all: let him be cruci-

fied. Then Pilate

tooke Iesus,

and scour-

ged him.

L 2



MEDITATIONS UPON

these poyntes of the text.

MANIE thinges hast thou (O my soule) this daie to contemplate, and consider. This daie must thou accompanie our Sauour to manie statios, vnlesse thou intend to runne awaie with his disciples : or ells feelest thy feete ouer heauie to treade those pathes, which our Sauour vowchsafed to treade for thy sake. This daie is he brought fyue times before diuers Iudges, and for thy sake is euill entreated in each of their howses, and paieth that, which thou hast deserued. In one howse he is buffeted: in an other spitted vpon: in an other mocked, and scorned: in an other whipped, and crowned with thornes, and condemned by an vniust sentence to a most cruell death. Consider whether these statios be not of force to breake and ryue thy hart, and to make thee to goe barefoote with him, with the bloude runninge about thy feete.

How our Sauour was led to the howse of the Bishoppe Annas. Let vs goe then to the first station, which was, in Annas howse, and marcke there, how whilest our Sauour answered verie courteouslie vnto the demaunde, that the Bisshoppe made vnto him concerninge his disciples, and doctrine, one of those wicked caytifes that

that stood thereby, gaue him a great blowe vpon the face, sayeing: *Answerest thou thus the* *Ioan. 18.*
Bisshope. Vnto whom our sauiour verie gentle answered: *If I haue spoken euill, shewe me wherein, and if I haue spoken well, why strykest thou me?*

Consider here now (O my soule) not onely the myldnes of this gentle answer, but also that diuine face, which beareth the print, and is chaunged verie red in colour with the force and violence of the blowe. Consider also that most constant and modest looke of his cleare eies, which were nothinge at all distempered in that so seirce and shamefull assault. Consider withall that most holie soule, that was inwardlie so humble and readie to haue turned the other cheeke, if the naughtie wretched caitiffe had required it. O cursed and vnfortunate hande, that durst thus stryke and beraye that diuine face, before whose reuerent aspect the verie heauens doe stowpe, and bowe! At whose maiestie euen the Seraphines and all thinges created do tremble. and quake! What sawest thou in him, that thou shouldest thus be prouoked to disfigure him, who is the liuelie Image of the glorie of the father?? What moued thee to vse this dispitfull kinde of most villeyinous reproche vnto him, who is the most bewtifull emonge *Psal. 44 3.*
all the sonnes of men.

But this was not the lest iniurie our Sa- How our
Sauour
uiour suffered that night: For from the howse was led to.

Meditation for

the howse of Annas, they leade him to the howse of the
of bishop- Bisshoppe Caiphas, whither reason would
pe Cai- that thou shouldest goe with him to kepe
phas. him companie: and there shalt thou see the

1. Pet. 1. 12.

sonne of iustice darkened with an Eclipse, and
that diuine countenance defiled most vnre-
uerentlie with spittel, which the Angells
desire to beholde, For when our Sauour
was coniured in the name of the father to
tell them what he was, he answered treulie vn-
to their demaunde, as it was meete he shoul-
de: but those wicked men that were so vt-
terlie vnworthie to heare such a highe and ex-
cellēt answer, beinge blinded with the bright-
nes of so great light, assaulted him like mad
dogges, and disgorged vpon him all their
malice, and furie. There each one to the vter-
most of his power, geueth him buffettes, and
strokes: There they spitte vpon that diuine
face with theire diuelishe mowthes: There
they hoodwinke his eies, and strike him on
the face, scoffinge and iestinge at him, saye-

A wouder-inge: *Creede, who hath smitten thee?* O mer-
full exam-uailous humilitie and patience of the sonne
ple of hu- of almightie God? O beawtie of the angells!
milittie, and Was that a face to spit vpon? Men vse com-
patience in mōlie when they are prouoked to spit, to tour-
our Sa- ne awaie theire face towardes the fowlest cor-
niour. ner of the howse: and is there not to be fownd
de in all that pallace a fowler place to spit in,
than thy face O sweete Lorde? O earthe, and
asshes, why dost thou not humble thy selfe

at this so wondrous example? How is it that there shoulde yet remayne in the worlde anie token of pryde, after this so great and meruailous example of humilitie? Almighty God holdeth his peace whilest he is spitted vpon, and buffeted; the angelles and all creatures holde their handes, and reuenge not the iniuries done vnto their creator, beholdinge him thus contemned and reuyled with most despitefull reproche, and villanie: and yet thou beinge a poore feeble miserable worme, turmoilest the worlde vp side downe, with malicious chyinge, brawlinge, and fightinge, in case thou be but touched in anie smalle poynt apperteyninge to thy estimation: Why wonderest thou (o man) to see Almighty God thus beaten, and euill entreated in the worlde with the verie cause of his comminge was to cure the pryde of the worlde? If the sharpnes of the medecine doe cause thee to wonder, consider the greatnes of the wounde, and thou shalt see, that such a wounde required so sharpe a medecine as this was: especiallie consideringe that all this notwithstandinge, the wounde is not yet whole. Thou wonderest to see how almighty God hath humbled himselfe: And I wonder to see thee (for all this example) so prowde and insolent in all thy talke, dealinges, and behauour, seinge almighty God hath so humbled himselfe, to teache thee to be humble. Thou wonderest to see almighty God thus to abase himselfe vnder

Meditation for

the dust of the earthe, and I wonder to see, that dust and earthe for all this aduanceth it selfe aboue the heauens, and woulde be honoured aboue almighty God himselfe.

How is it then, that this so wonderfull example sufficeth not to subdue the pryde of the worlde? The humilitie of Christ was sufficient to ouercome the harte of God, to procure his fauour, and to make him become gentle and mylde to wardes vs. And shall it not suffice to ouercome thy harte, and to make it humble and meeke? The angell saied to the Patriarcke
Gen. 32. 28. *Iacob: Thou shalt no more be called Iacob, but Israell shalbe thy name. For seinge thou hast bene mightie against God, how much more shalt thou be mightie against men?* If then the humilitie and meeknes of our Sauour Christ preuailed against the surie, and wrathe of almighty God: why doth it not preuaile against our pride? If it were able to pacifie and appease so mightie a hart, as the hart of almighty God, beinge then angrie with vs, why doth it not alter and mollifie our stubborne hartes? Suerly I am at my wittes ende, and verie much astonished, yea it passeth my reason to consider how this so great patience ouercommeth not thy anger, how this passinge great abasinge aswageth not thy pride, how these violent buffettes beate not downe thy presumption, and how this deepe sylence emonge so manie iniuries, is not of force to make thee leaue of thy quarrellinges, and troublesome fewtes in lawe, where-
with

with thou vexest and turmoylest thy neighbours about the vile mucke and transitorie pelfe of this worlde. It is a meruailous great wonder to see how almightie God would by meanes of these so terrible iniuries ouerthrowe the kingdome of our pride: and it is also greatlie to be meruailed at, that notwithstandinge all this, there remaineth yet a freshe liuelie memorie of Amelec vnder the *Reg. 15.* heauens, and that to this daie the relikes of this wicked generation, doe for all that remayne, and continewe.

Now therefore o sweete Iesus I beseech thee to cure in me with the example of thy great humilitie, the follie of my vaine arrogancie, and pryde. And forsomuch as the greatnes of thy woundes doe geue mee playnlie to vnderstand, that I haue great neede of a helper, let it euidently appeare by the operation of thy grace and remedie in me, that I doe now presentlie enioye the benefit of the same.

OF THE

Meditation for
OF THE VEXATIONS AND
TROUBLES OVR SAVIOVR SVF-
fered the night before his Passion: and
of the denyall of S. Peter.

S. I.



CONSIDER after this, what troubles our saviour suffered in that dolefull night, when the souldiars that had him in custodie; mocked and
Luc. 22. 63. lawghed him to scorne (as S. Luke saith) and vsed as a meane to passe awaie the sleepties of the night, to scoffe and ieste at the Lorde of maiestie. Consider now (ô my sowele) how thy sweete spouse is set here as a marcke, to receiue all the strokes and buffettes they could geue him. O cruell night! O vnquiet night, in which thou (O good Iesus) tookest no rest at all, neither did the souldiars repose them selues, but accompted it euen a pastyme and recreation to vexe, and torment thee! The night was ordeined for this ende, that all creatures shoulde therein take their rest, and that the senses and members that are wearied with the toyles and labours of the daie, might be refreshed, and relieved: but these wicked men vse it now as a fit tyme to tormente all thy members, and senses, strykinge thy bodie, afflictinge thy soule, bindinge thy handes, bufferinge thy cheekes, spittinge in thy face, and lugginge thee by the eares, that at such time as all members are wonte to take their rest,
all

all thy members might be in great paine, and trouble. O how farre do these mattins differre from those, which the orders of angells sounge at the same time in heauen vnto thee! There they syng, Holie, Holie: but here these caitifes crie out: put him to death: put him to death, crucifie him, crucifie him. O ye angelles of Paradise, that heard both these voices, what thoughte ye, when ye sawe him so despitefullie contemned in earthe, whom yee honoure with so greate reuerence in heauen? What thought ye, whē ye sawe almightie God himselte suffer such despites euen for their sakes, who did all this villanie vnto him? Who hath euer heard of such a kinde of charitie, that one woulde suffer death to deliuer the verie same persons from death, that were the procurers of his death? Assuredlie, the malice of man coulde not anie further extende it selfe in committinge a more wicked deede, than thus to presume to laie handes vpon almightie God him selfe: neither coulde the goodnes and mercie of almightie God appeare more plainlie in anie thinge, than in this, that he was content to suffer such a cruell death for that verie creature that conspired his deathe.

The painfull greifes and turmoyles of this Of the detroublesome night were increased farre theniall of S. more by the denyall of S. Peter. For he, who ^{Peter.} was so familiere a frende of our Sauour: he, whom our Sauour chose to see the glorie of his transfiguration; and he, who aboue all

Meditation for

Christ promised S. Peter in Math. 16. vers. 18. that he would buyld his Church vpon him. And in Luke 22. vers. 32. he was bid (after he should repent his denyall) to confirme his brethren. And in Iohn. 21. vers. 17. Christ after vnto thee, euer to haue known him. Now his resurrection made S. Peter pastor of all his sheepe.

the rest of his Apostles was honoured and chosen by our Sauour, to haue the principalitie and cheife rule of the whole Christian Church: this verie cheife Apostle (I saie,) first before all others, not once, but three seuerall tymes together, euen in the verie presence of his Lorde and master, sweareth and forsweareth that he knoweth him not, and that he wist not who he is.

O Peter, is he that standeth there by thee so wicked a man, that thou accomptest it so great a shame onelie to haue knownen him? Consider, that this is a condemnation of him by thee, before he be condemned by the high preistes: sithence by this deniall thou geuest the worlde to vnderstande, that he is such a manner of man, that euen thou thy selfe doest accompt it as a greate reproche and dishonour Christ after vnto thee, euer to haue known him. Now what greater iniurie coulde be done than this?

Our Sauour then hearinge this deniall turned backe, and behelde Peter, and cast his eies vpon that sheepe, which there was lost from him, O looke of wondrous vertue! O silent looke, but yet full of misterie, and signification! Peter vnderstode right well the language and voice of that looke, and althowgh the crowinge of the Cocke was not able to awake his spirites, yet was this able, as indeede it did. For the eies of our Sauour Christe doe not onelie speake, but also worke, as it plainlie

appeared by the teares of Peter, which albeie
thy gushed from the eies of Peter, yet did
they much more procede from the looke and
eies of Christe.

Wherefore when thou shalt at anie time
awake againe out of thy sinfull lyfe, and with
greife and sorowe call thy sinnes to minde,
wherein thou hast offended almightie God,
thou must vnderstande, that this benefit pro-
ceedeth from the mercifull eies of our Lorde,
which doe then looke vpon thee. The Coc-
kes had alreadie crowed, but Peter remem-
bred not himselfe, because our sauiour had
not as yet looked vpon him. But when our
Saiour Christ looked vpon him, then he re-
membred him selfe, and repented and bewail-
ed his offence. For the eies of Christ doe
open our eies, and those are the eies that doe
awake such as are a-sleepe.

The holie Euangelistes S. Mathew and S. Lu-
ke saye, that Peter went out forthwith, and
wept bitterlic: to geue thee to vnderstande,
that it is not enowghe for thee to be sorie, and
bewaile thyne offence, but that it is requisite
also to auoyde and eschewe the verie place and
occasion of sinne. For otherwise to lamente
and be sorie alwaies for thy sinnes, and alwaies
to reiterate and commit the same sinnes agai-
ne, is to prouoke alwaies the wrathe and anger
of almightie God against thee.

And note well and diligentlie this poynt
especiallie, that the principall sinne that Peter

Math. 26. 75.
Luc. 23. 62.
Peter after
his deniall
of Christe
wente for-
thewith
out of the
place, and
wepte bit-
terlic.

A disciple
of Christ

must not
be asha-
med, nor
afearde, o-
penlie to
confesse
Christ, and
his Catho-
like reli-
gion.

has committed, was for that he shronke bac-
ke, and feared to be accompted one of Christe
his disciples: and in this his doinge he is saied
to haue denied Christe. Now if this be to denie
Christe, how manie Christians (trowe ye) maye
ye now finde in the worlde, that doe after this
sorte denie Christ? Alas! how manie be there
at this daye that refuse to confesse their synnes,
to communicate, to praye, to talke of God,
and of spiritidall matters, to vse conuersation
with suche as be good, and vertuous, and to
suffer iniuries, and trowbles, because the worl-
de houlde not the lesse esteeme them, or ha-
ue them in contempr for the same? And what
is this els but euen to be ashamed to appeare
to the worlde to be a disciple of Christe, and
a keper of his commaundementes? And what
is this els, but to denye Christe, as S. Peter de-
nied him, when he was ashamed to be ac-
compted his disciple? What other thinge
maie those that behaue them selues after this
sorte hope and looke for at the dreadfull daie
of Iudgment, but that punishment and
sentence threatened by our sauiour Christe
himselfe: sayeing: *He that is ashamed to be ac-*
compted my disciple before men, the sonne of the virgin
wilbe ashamed to acknowledge him as one of his,
when he shall come in his maiestie, and in the mai-
estie of the ffather, and his holie Angells.

Luc. 9. 22.
Math. 10.
Marc. 8.
2. Tim. 2.

HOW OVR SAVIOVR WAS BROWGT BEFORE KINGE

Herode, and mocked and accompted for a
foole by him and his courtiers.



*Off the world hate you know yee that it hath hated me before you. Iессu
And you shal stand before presidents and kinges for my sake for a
testimony vnto them. Mar. 13. 31*

VHEN this painfull and trouble some night was ended, they led our Sauour forthwith to the howse of Pilate the president. And Pilate (vnderstandinge that he was borne in Galilee) sent him vnto Herode, that was kinge of that countrie, who tooke him

Meditation for

for a foole, and as such a one caused him to be appareiled in a white garmente, and so returned him backe to Pilate againe,

Whereby it appeareth, that our Saviour was taken in this worlde, not onelie for a malefactor, but also for a verie foole. O misterie worthie of great reuerence! The principall vertue of a Christian man is not to make

Our sauiour Christe is a good example vnto vs, not to make anie accompte of the iudgements and reputations of the worlde. Wherefore thou hast here (good Christian brother) an occasion geuen thee, whereby to learne this heauenlie philosophie, and by this example to comforte thy selfe, whensoever thou shalt see thy selfe to be vniustlie despised, mocked, and persecuted of the worlde. For the worlde cannot doe thee anie iniurie, nor beare false witness against thee, but it hath done the like vnto our Saviour Christe before. He was accompted as a malefactor, and stirrer of sedition, and for such a one they accused him before the iudges, and accordinglie demaunded sentence of death vpon him: He was taken to be a nigromancer, and as one possessed with a deuill, and so they saied, *That in the power of Bel-*

Luc. 23. 2.

Luc. 11. 15.

Math. 9. 34.

Math. 9. 34.

Math. 11. 19.

Ioan. 8. 48.

Marc. 2. 7.

zebub he cast out diuelles: He was taken for a glutton, and great eater, and so they reported him, sayeing: Beholde this man is a glutton, and a drincker of wyne. He was taken for a man of euill behauour, and as one that keppe euill companie, sayeing: That he kept compaignie with publicans, and sinners, and that he did eate with

them.

them. He was taken as one, that was come of a wicked generation, and of a naughtie race: and so they tearmed him; sayeing: *Thou art a Samaritaine, and art possessed with a deuill*: He was taken for an hereticke, and blasphemmer: and so they said, that he made him selfe God, and forgaue synnes as God. There wanted nothing els, but after all this, to accompt our Sauiour as a foole, and so is he now taken: And that not of euerie common person, but euen of the rufflinge nobilitie, and gentlemen, yea and of the chieffest counsellors, magistrates, and officers, in kinge Herodes cowrt. And so they apparell our Sauiour like a foole, that he might be also taken of all men for such a one. O wonderfull humilitie of our sweete sauiour Christe? O example of all vertue? O comfort of all troubled, and persecuted Catholickes? Wherefore o thou Christian, that art persecuted by Turkes, Moores, or Heretickes, for thy publicke zealous profession of the Catholike religion, be of good comfort, as a trewe Christian ought to be, in bearinge patientlie, and willinglie thy crosse in this worlde, as a faithfull disciple of our Sauiour Christe. And to the intent thou maist make the lesse accompte of the iudgmentes, and estimations of the worlde, and verie euidentlie perceiue, how foolishhe, and franticke the worlde is, in his sayeinges, doinges, opinions, and iudgmentes, fixe thyne eyes vpon this liuelie purtraiture of all vertues: looke vpon this

A singuler
cōfort for
all troubled
and persecuted
Catholickes.

Meditation for

generall comforte of all miseries: and beholde here, how the wisdom of almightie God is holden for follie: vertu for vice: truthe for blasphemie: temperance for glottonie: the peace maker of the worlde, for a seditious disturber of the worlde: the reformer of the lawe, for a breaker of the lawe: and the Iustifier of sinners, for a sinner, and a follower of sinners.

In all these goinges, and comminges, and in all these demaundes, and answeres made before the Iudges, consider diligentlie, and note the constancie, and modestie of our sauiour: the grauitie of his countenance: and the integritie of his minde: which was neuer ouercome, nor once dismaied, for all these great conflictes. And when he sawe him selfe in the presence of so many officers, and Iudges, sittinge in their Iudgmente seates: when he sawe him selfe in the midst of so manie in- iurious villanies, and furious blowes, and in such a confusion of outcries, and clamours, thundered out vehementlie by the accusers, and conspirers of his death: when he sawe him selfe in such a thronge of outragious and cruell enemies, his death and Crosse standinge (as it were) presente before his face: when our sauiour (I saie) sawe himselfe thus tossed, and turmoyled, vp, and downe, with so manye tempestuous waues, and blusteringe stormes of all aduersitie, and persecution, it was wonderfull to beholde his constancie, his

patience, and his temperance, insomuche as what so euer he did, or spake, made a plaine demōstration of a noble harte, and couragious minde in him. There came no one bitter, or sharpe worde, out of his mowthe: He neuer yeelded, or submitted himselfe so much as to frame anie maner of supplication, or intreatie to his ennemies for his life: neither shed he anie one teare, or made anie lamentation vnto them, in that behalfe. But in all pointes, and respectes, he obserued such a comelie grauitie, and maiestie, as was seemelie for the dignitie of so highe, and worthie, a personage. What sylence kept he emonge so manie, and those so false accusations? How circumspecte was he in his wordes, when so euer he spake? How wiselie behaued he him selfe in all his answeres? To conclude, such was the forme and shoue of his countenance, and minde, in these his trowbles, that euen that alone, with out anie further testimonie might haue sufficed to iustifie his cause, if the grossenes of their wicked, and malicious vnderstandinges, had bene able to conceaue the highnes, and excellencie, of such a prooffe.



Meditation for
OF THE CREWELL SCOUR-
GINGES AND WHIPPINGE OF
our Sauiour at the pillar.



*Communicating With the passions of Christ be glad that in
the exultation of his glorie you may be glad also reioysing. i. Pet. a*

§. III.



AFTER all these iniuries, con-
sider what scourginges and
whippinges our Sauiour suffe-
red at the pillar. For when the
Iudge perceaued that he was
not able to pacifie the furious rage of those
his

his most cruell ennemies, he determined to punnishe our sauour with such a seuerer kinde of punnishment, as might suffice to satisfie the malicious outrage of such cruell hartes, that they beinge contented therewith, shoulde cease and seeke no more after his death.

This is one of the greatest, and most wonderfull sightes, that euer was seene in the worlde. Who would euer haue thought, that whippes, and lasses, shoulde haue bene laide vpon the shoulders of almightie God. The Prophet David sayeth: that the place of thy habitation o Lorde is most highe, and that there shall none euell approche neere vnto thee: he saith that there shall no whippe be felt in thy tabernacle. Now what thinge is farther from the highe maiestie and glorie of almightie God, than to be villaynously whipped, and scourged? This is fuerlie a punnishment rather for bondslaues, and thieues: yea it was accompted generallie so vyle, and infamous, that in case the offender were a Citizen of Rome, though his offence were neuer so haynous, he was thereby quitte, and exempted, from that most slaush, and vileynous kinde of punnishment. All which notwithstanding, beholde here, howe the Lorde of the heauens, the creator of the worlde, the glorie of the angells, the wisdom, power, and glorie of the huinge God, vouchsafeth for our sakes to be punnished

Meditation for

Luc. 2.

with whippes, and scourges? Certainlie I doe beleeue, that all the orders of angells were wholly amased, and astonished, when they behelde this so strange, and wonderfull sight: and that they adored and acknowlegged the vnspokeable goodnes of almightie God, which was verie manifestlie discovered vnto them in this acte. Wherefore, if they filled the aier with high lawdes, and praises, vpon the daie of his natiuitie, when as yet they had seene nothing els, but onelie the swadlinge clothes, and the manger, where he was layde. What did they now (trow ye) when they behelde him so villainouslie and most cruellie whipped, and scourged at the pillar. Consider thou therefore (o my soule) vnto whom this busines apperteyneth much more, than to the angelles: Consider I saye, how much more oughtest thou to be inwardly moued in thy verie hart, with this so wonderfull, and most pietifull dolefull sight of thy sweete sauour, and to acknowledge vnto him much more humble thanckes, and prayses, for his so passinge great loue shewed hereby vnto thee.

Goe now therefore, and enter with thy spirite into Pilates consistorie, and carrie with thee great store of teares in a readines, which in that place shalbe verie nedefull, to bewaile such thinges, as there thou shalt both heare, and see. Consider on the one side, with what rudenes those cruell, and blouddie tormentors, doe strippe our Sauour of his garments:

mentes: and see on th'other syde, with what humilitie he suffereth himselfe to be stripped by them, neuer so much as once openinge his mowthe, or answeringe one worde to so manie despitefull scoffes, and blasphemous speeches, as they vttered there against him. Consider also, what hast they make to bynde that holie bodie to a pillar, that beinge fast bounde, they might fetch theire full strookes more at pleasure, and stryke him where, and how they list? Consider, how the Lorde of angelles, standeth there post alone, emonge so manie cruell tormentors, hauinge on his parte neither frynde, nor acquaintance to entreate, or defende him from iniurie, no nor so muché as eies to take compassion vpon him. Marke now with what furious crueltie they beginne to discharge theire whippes and scourges vpon his most tender fleshe, and how they laie on lashesh vpon lashesh, strookes vpon strookes, and woundes vpon woundes.

There mightest thou see that sacred bodie, swollen with wheales, all blacke, and blewe, the skinne rent and torne, the blowde gushinge out, and streaminge downe on euerie side, throwghout all partes of his bodie.

But aboue all this, what a pittiefull sight was it to beholde that so greate, and deepe open wounde, that was geuen him vpon the shoulders; where cheiflie all theire lashes and strookes did light. Verelie I am perswaded, that that wounde was so large, and deepe,

Meditation for

Deut. 25.

that if they had laid on a little longer, they had discovered the white bones, betwene the blouddie fleshe, and made an ende of his holie life at the pillar, before he had come to the Crosse. To be short, they so strooke, and rente, that most amiable, and bewtifull bodie: they so boude him, and laid on such loades of stripes, and lashses, vpon him: they so tormented and filled his blessed bodie, with most cruell stroakes and woundes, that he had now cleane lost the forme, and shape, he had before: yea (and to saie further) they so fowlie disfigured him, that he scarselye seemed to haue the shape of a man. Consider now o my soule, in what a dolefull plight that goodlie and bashefull yonge man stood there, beinge as he was in that pittiefull case, so euill intreated, so reprochefullie vsed, and set out so nakedlie to the vtter shame of the worlde. Beholde, how that most tender, and bewtifull fleshe, yea euen the flower of all fleshe, is there most cruellie rente, and torne in all partes of it.

The lawe of Moyse commaunded, that malefactors shoulde be beaten with whippes, and that accordinge to the qualitie of their offences, so shoulde the number of the lashses be: Howbeit with this condition, that they shoulde neuer passe fowertie lashses, to the ende (saith the lawe) that thy brother fall not downe before thee, fowlie torne and mangled: seeminge to the lawe maker, that to exceede

ceede this nōber, was a kinde of punishment
 so cruell, that it coulde not stande with the
 lawes of brotherlie loue. But against thee (o
 good Iesus,) that diddest neuer breake the
 lawe of iustice, were broken all the lawes of
 mercie: yea, and that in such sorte, that in
 steede of fowertie lashs, they gaue thee fi-
 ue thousande, and aboue, as manie holie fa-
 thers do testifie. If then a bodie woulde seeme
 so fowhe beraied, beinge scourged not passin-
 ge with fowertie strypes: in what plight was
 thy bodie my sweete Lorde, and sauiour, bein-
 ge scourged with aboue fiue thousande stry-
 pes? O ioye of the angells, and glorie of the
 sainctes, who hath thus disfigured thee? Who
 hath thus defiled thee with so manie spottes,
 beinge the verie glasse of innocencie? Certaine
 it is o Lorde, that they were not thy sinnes,
 but myne, not thy robberies, but myne, that
 haue thus euill intreated thee. It was euen
 loue, and mercie, that compassed the abow-
 te, and caused thee to take vpon thee this so
 heauie a burden. Loue was the cause, why
 thou diddest bestowe vpon me all thy bene-
 fittes: and mercie moued thee, to take vpon
 thee all my miseries. Wherefore, if loue, and
 mercie, haue caused thee to enter into these
 so cruell, and terrible conflictes? Who can
 now stande in dowe of thy loue? If the grea-
 test testimonie of loue, be to suffer paines for
 the beloued, what els are each one of thy
 paines, but a seuerall testimonie of thy loue?

The loue
 and mercie
 of our Sa-
 uiour tow-
 ardes vs,
 moued
 him to suf-
 fer suche
 cruell pay-
 nes.

Meditation for

What els are all these woundes of thyne, but
Eche one as it were certēine heauenlie voyces, that doe
of our fa- all preache, and proclaime vnto me thy loue,
niours pay- and require me, to loue thee againe. And if the
nes be a testimonies be so manie, as the strypes, and
seuerall te- testimonies be so manie, as the strypes, and
stimonie blowes were, that thou sufferedst for my sake,
of his loue who can then put anie dowte in the prooffe, be-
towards inge as it is so playnelie auowched, ad proued,
vs. by so manie witnesses? What meaneth then
this incredulitie of myne, that is not yet con-
uincēd with so manifolde and so great argu-
mentes.

Joan. 12.

S. Iohn the Euangelist wondered at
the incredulitie of the Iewes, for that our
Lorde wrowght so manie miracles emonge
them, for confirmation of his doctrine, and
they neuerthelesse would not beleue in him.
O holie Euangeliste, wonder no more at the
incredulitie of the Iewes, but rather at myne.
For so much as to suffer paines is no lesse argu-
ment to cause me to beleue the loue of Chri-
ste, than is the worckinge of miracles to cau-
se me to beleue in Christ. If then it be a grea-
te wonder, that after so manie miracles
wrowghte by our sauour Christe, his wordes
are not yet beleued: how muche more won-
derfull is it, that hauing suffered for our sa-
kes aboue fīue thousande strypes, we beleue
not yet that he loueth vs.

But what shall we saie, if to all these stroo-
kes, and woundes, which he receaued for vs at
the pillar, we adde moreouer all the other
paines

paines, and trauaylles of his whole life, all which proceeded of loue? What brought thee downe o Lorde from heauen vnto the earthe, but onelie loue? What thinge pulled thee out of thy fathers bosome, and layde thee in thy mothers wombe? What thinge caused thee to take the garmente of our fraile nature vpon thee, and to become partaker of our miseries, but onelie loue? What thinge placed thee in an oxe staulle, and swaddled thee in a manger, and chased thee into strange countreis, but onelie loue? What thinge made thee to carrie the yooke of our mortalitie for the space of so manie yeares, but onely loue? What thinge made thee to sweate, to traueill, to watche, to continewe wakinge all the longe nighte, and to passe ouer bothe sea, and lande, seekinge after lost soules, but onely loue? What thinge bounde Sampson hande and foote, shaued his heare, spoyled him of all his force, and caused him to be mocked, and scorned, of his ennemies, but onelie the loue of his spouse Dalida? And what thinge hath bounde thee our true Sampson, and shaued thee, and spoyled thee of thy force, and strengthe, and geuen thee into thyne ennemies handes, to be so reprochfullie lawghed, spitted, and scoffed at, but onelie the loue, that thou bearest vnto thy spouse the Catholicke Church, and vnto each one of our soules? Finallie, what thinge hath brought thee to be crucified vpon the tree of the crosse, there to stan-

Iudic. 16.

Meditation for

de so cruellie tormented from toppe, to toe,
thy handes nailed, thy syde opened, thy mem-
bers racked one from an other, thy bodie all
of a goore bloude, thy vaines exhausted, and
voide of bloude, thy lippes pale, and wanne,
thy tonge bitter: to be shorte, all thy bodie
wholie rente, and torne? What thinge **cou**ld
haue wrought such a most cruel fowle man-
geling, and boucherie of thee, as this was,
but onely loue? O passinge great loue? o gra-
tious loue? o loue, seemelie for the great vn-
speakeable mercie, and infinite goodnes of
him, who is infinitlie good, and louinge, yea
wholie loue.

Genesis 40.

Hauinge therefore so great, and so manie
testimonies of thy loue (o my sweete Lorde,
and sauour) as these be, how can I but beleue,
that thou louest me? Sith it is most certaine,
that thou hast not changed that most charita-
ble louinge harte, beinge now in heauen,
which thou haddest when thou diddest walke
here vpon the earthe? Thou art not like that
cuppe bearer of kinge Pharao, who when he
sawe him selfe in prosperitie, forgot his poore
friendes, that he had left in prison: but ra-
ther the prosperitie, and glorie, that thou
doest now enioye in heauen, moueth thee to
haue greater pittie, and compassion, vpon
thy children, whom thou hast lefte here in
earthe. Now then, sith it is certaine, that thou
louest me so much, as I see verie euidentlie
thou doest, why doe not I loue thee againe?
why

why doe not I put my whole trust, and affy-
ance, in thee? why doe not I esteeme my selfe
verie happie, and riche, hauinge euen almightie
God him selfe, so constante, and louinge
a frynde vnto me? It is vndowtedlie a great
Wonder, that anie thinge in this life dothe
make me carefull, and heauie, hauinge on my
syde so riche, and so mightie a louer, throwghe
whose handes all thinges doe passe.

THVRS DAIE

morninge.



THIS daie, (when thou hast
made the signe of the Crosse,
and prepared thy selfe hereun-
to) thou hast to meditate, and
consider: How our Sauour
was crowned with thornes: how Pilate said of
him to the people, ECCE HOMO: Behol-
de the man: and how he bare the Crosse vpon
his shoulders.



Christ also suffered for us leaving you an example
that you may followe his steppes. i. Pet. 2. 21.

The text of the holie Euangelistes.

Mat. 25.
Mar. 15.

WHEN our Sauour had bene thus whipped and scourged, the souldiars of the president tooke him into the common haull, and there gathered about him the whole bande. And they

they stripped him, and put vpon him a purple roobe, and platted a crowne of thornes, and put it on his head, and a reede in his right hande. And they bowed their knees before him, and mocked him, sayeing: Haile o kinge of the Iewes: and spitted vpon him, and tooke the reede, that he helde in his hande, and smote him on the head therewith. Then Pilate *Io. 19.* went forthe againe, and said vnto them: Beholde I bringe him forthe to you, that ye maie knowe, that I finde no faulte in him at all. Then came Iesus forthe, wearinge a crowne of thornes, and a purple garmente. And pilate said to them: Beholde the man. Then, when the highe preistes, and officers, sawe him, they cried sayeing: Crucifie him, Crucifie

him: Pilate said vnto them. Take ye him, and crucifie him. For I finde no faulte in him. The Iewes answered, and sayed: we haue a lawe, and by our lawe he owght to die, because he made him selfe the sonne of God. Then when Pilate hearde that worde, he was the more afraied, and wente againe into the common hall, and said vnto Iesus. Whence art thou? But Iesus gaue him no answer. Then said pilate vnto him. Speakest thou not vnto me? knowest thou not, that I haue power to crucifie thee, and haue power to loose thee? Iesus answered: Thou couldest haue no power at all against me, except it were geuen thee from aboue: Therefore he that deliuered me vnto thee, hath the greater sinne. From thenceforthe Pilate

late sought to loose him. But the Iewes cried out, requiringe to haue him crucified, and their cries preuailed. And Pilate determined to accomplishe their requeste. And he let loose vnto them him, *Luc. 23.* that for an insurrection, and murder, was cast into prison, whom they desired, and deliuered Iesus vnto them, to doe with him, what they would.

And they tooke Iesus, and led *Iohan. 19.* him awaie. And he bare his Crosse, and came into a place, that was called Caluarie. And there followed him a great multitude of people, and of women, which bewayled, and lamented him. But Iesus turned backe vnto them, and said: Daughters of Ierusalem weep not for me, but weep for your selues, and for your children.

Meditation for

For beholde, the daies will come, when men shall saie. Blessed are the barren, and the wombes that neuer bare, and the pappes that neuer gaue sucke. Then shall they beginne to saie to the mountaines: Falle vpon vs: and to the hilles: Couer vs. For if they do these thinges to the greene tree, what shalbe done to the drye?

M E.



MEDITATIONS Vpon these poyntes of the text.



OME fôrthe O yee dawgthers
of Sion, and beholde kinge Sa-
lomon with the crowne, where-
with his mother crowned him at
the daie of his espousals, and
vpon the daie of the ioyefulnes of his harte,
O my soule, what doest thou? O my harte.
what thinkest thou? O my tounge, how is it,
that thou arte become domme? What harte is
not broken? What hardnes is not mollified?
What eies can absteine from teares, and la-
mentation, beholdinge such a pittiefull and
dolefull sight, as this is? O my most sweete
sauour, and redeemer, when I open mynie
eies, and doe beholde this dolorous Image,
which is here set before me, how is it, that my
harte doth not euen cleaue and rente in sun-
der, for verie anguishe and grieve? I see the
most tender head of my Lorde, and sauour,
pearced with crewel thornes, at whose pre-
sence the powers of heauen do tremble, and
quake: I see his diuine face spitted vpon, and
buffeted: I see the lighte of his goodlie brigh-
te forehead, obscured: I see his cleare eies
dimmed, or rather blinded with showers of
bloude: I see the streames of bloude, trieklin-
ge downe from his head: which faulle ouer

Meditation for

ouer his eies, and stayne the bewtie of his diuine face: How happeneth it (o Lord,) that the cruell whippings, thou diddest suffer before, and the death that ensueth, and the great quantitie of bloude that was so cruellie shed, did not suffice, but that the sharpe thornes also shoulde now perforce let out the bloude of thy head, which the whippes and scourges before had pardoned? If thou diddest receaue those reproches, and buffettes, to make satisfaction by them for such blowes, and buffettes, as I through my sinnes haue laid vpon thee, haddest thou not receaued enowghe of them all the night before? If thy death alone was sufficiente to redeeme vs, what neded so manie kindes of most shamefull villanies, and reproches? To what ende were all these newe inuentions, and strange deuises of contemptes and mockeries? Who hath euer heard, or red of such a kinde of crowne? or of such maner of tormentes? Out of what harte came this newe inuention into the worlde, that one punnishment shoulde serue in such wise as both to tormente a man, and withall to dishonor him? Were not those cruell tormentes sufficiente, that had bene vsed in all former ages, but that they must also inuent these newe and strange punnishmentes at the time of thy most bitter passion? I see well (o Lorde,) that these so manifold iniuries were not necessarie for my redemption, (for euen one onely droppe of thy most precious

rious bloude was sufficient for the same,) howbeit it was verie conueniente, that they should be so manie, and so greate, that thou mightest thereby declare vnto me: the greatness of thy loue, and by meanes of them lincke me vnto thee with chaynes, and fetters of perpetuall bōnde, and dewtie, and confounde the gaye braueries, and fōnde shōwes of my pride, and vanities, and teache me thereby to despise the pompe, and glorie of the worlde.

The causes
why our
sanctiour
would
suffer so
many folde
paynes, and
injuries,
for our re-
demption.

Wherefore o my soule, that thou maist conceaue, and haue somme feelinge of this so dolefull passage, set first before thyn eies, the former and shape of this Lorde, and withall the excellencie of his vertues: and then incontinentlie tourne thy selfe, and beholde him in such pitiefull sorte, as he is here represented vnto vs. Consider therefore the greatness of his former beawtie: the modestie of his eies, the sweetenes of his wordes, his authoritie, his meeknes, his mylde behauiour, and that goodlie countenance of his, so full of grauitie, and reuerence. Beholde how humble he was towards his disciples: how faire spoken towards his ennemies: How stoure towards the prowde: How sweete towards the meike: and how mercifull towards all sortes of persons. Consider how mylde he hath alwaies bene in sufferinge, how wise in answeringe, how pitiefull in his iudgemētes, how mercifull in receauinge sinners, and how free, and bountiefull in pardoninge their offences.

Meditation for

When thou hast thus beholden our Saviour and delighted thy selfe with beholdinge such a perfect forme: rourne thyne eies and beholde him in this pitiefull plighte, wherein he is here set out to the worlde, clad in most scornfull wise with an olde purple garmente, holdinge a reede in his hande in steede of a royall scepter. Beholde that horrible and paynefull diademe of thornes on his head, those hollowe and wanne eies, and that dead countenance, Beholde that strange forme of his, wholie disfigured, and begored with bloude, and defiled with the spittle, which they had besmered all ouer his face. Beholde him in all partes, both inwardelie, and outwardelie, his harte pearced with sorrowes: his bodie full of woundes: forsaken of his owne disciples: persecuted of the Iewes: scorned of the souldiers: contemned of the Busshoppes: baselie reiected of the wicked kinge: accused vniustely: and vtterlie destitute of the fauour of all men.

And thinke vpon this, not as a thinge past, but as a thinge presente: not as thoughe it were an other mans payne, but as thoughe it were thyne owne. Imagine thy selfe to be in the place of him, that suffered, and thinke with thy selfe what a terrible paine it would be vnto thee, if in so sensible and tender a parte as the head is, they shoulde fasten a number of thornes (yea and those verie sharpe) which shoulde pearce such to the soule. But
what

what speake I of thornes? If it were but one onelie pricke of a pynne, thou couldest hardlie abyde the paine of it. And therefore thou maist well thinke, what a sore greuous paine thast most tender, and delicate head of our sauour felte at that time, with this strange kinde of tormente.

Wherefore o brightnes of the glorie of the father, who hath thus cruelly delte with thee? O vnspotted glasse of the maiestie of almightie God, who hath thus wholie bespotted thee? O Riuer that flowest out of the paradise of delightes, and with thy streames reioycest the Citie of God, who hath troubled these so cleare, and sweete waters? It is my sinnes (o Lorde) that haue so troubled them, and my iniquities haue made them so muddie. Our synnes were the onelie cause of all our sinfull paynes. Alas poore wretche and miserable caitiffe, that I am. Woe is me, how haue my sinnes bespotted myne owne soule, seinge the sinnes of others haue here so fowlye bespotted and troubled the verie cleare fountaine of all bewtie? My sinnes o Lorde, are the thornes that pricke thee: my folies are the purple, that scorne thee: my hipocriesie ad fayned holines are the ceremonies, wherewith they despise thee: my gaie garmentes, and vanities, are the crowne, wherewith they crowne thee. So that I o Lorde am thy tormentor, and I am the verie cause of thy paines, and greiffes. The kinge Ezechias, purified the temple, that had bene prophaned by wic- 2. Paral. 29.

ked persons, and commaunded that all the filthe, that was therein, shoulde be cast into the riuer of Cedron. I O, Lorde am this liuely temple, that is prophaned by the diuells, and defyled with infinite finnes: and thou art the cleare riuer of Cedron, that doest with thy runninge streames, susteine all the bewtie of heauen. In this riuer o Lorde are all my finnes drowned: In this riuer are my iniquities washed awaie, in somuch as by the merite of that vnspekeable charitie, and humilitie, with which thou hast humbled thy selfe, to take vpon thee all my finnes, thou hast not onelie deliuered me from them: but also made me partaker of thy graces and treasures. For in takinge vpon thee my deathe, thou hast geuen me thy life: in takinge vpon thee my fleshe, thou hast geuen me thy spirite: and in takinge vpon thee my finnes, thou hast geuen me thy grace. So that (o my mercifull redeemer) all thy paines, are my treasures, and riches: thy purple clothe me: thy crowne honoreth me: thy stroakes bewtifie me: thy sorowes comforte me: thy angwishes susteine me: thy woundes heale me: thy bloude enricheth me: and thy loue makethe me dronke. And what wonder is it, if thy loue make me dronke, feinge the loue thou barest towardes me, was able to make thee also dronken, and to leaue thee like an other Noe to appeare dishonored, and naked, to the open sighte of the worlde.

Our Sa-
uiours pay-
nes are our
treasures,
and riches.

Genes. 6.

Thursdaie morninge.

101

de. The purple of bourninge loue, causeth
thee to susteyne the purple of shame, and
reproche: the earnest zeale thou hast of my
profit, and furtherance, causeth thee, to
be contente to holde this reede in
rhy hande: And the compassion
thou hast of my losse, and
damnation, moueth thee
to beare this dolo-
rous crowne of
ignominie
vpon thy
head.



Meditation for
OF THOSE WORDES
OF THE GOSPELL,
ECCE HOMO:
Beholde the man.



§ 11.



VHEN they had thus crowned
 and scorned our Saujour: the
 Iudge rooke him by the han-
 de, in such euill plight, as he
 was, and leadinge him out to
 the sighte of the furious people, said these

WOR-

wordes vnto them: **ECC E HOMO**, *Beholde the man.* Whiche is as much as if he had saied. If for enuie yee seeke his deathe, beholde him here in what a pitiefull, and dolefull case he is. A man vndowredlye not to be enuied, but to be pittied. If you were afrayed least he shoulde haue become a kinge, beholde him here so wholie disfigured, that scarcelye he seemeth to be a man? Of these handes so faste, and stronglie bounde, what cause is there, why ye shoulde feare? Of a man in this wise so fore whipped, and scourged, what woulde ye require more?

By this maist thou vnderstande (ô my soule) in what a lamentable case our Sauour was at his goinge out of the iudgement haulte, seinge that euen the Iudge himselve verelie belieued, that the pittiefull case in which he was, mighte haue suffised to mollifie, and breake the vnmercifull cruell hartes of his enemies. Whereby thou maist well perceauē, what a dangerous, and vnseemelic thinge it is, for a Christian, not to haue compassion of the most grieuous, and bitter paines, and sorowes of our sauour: seeinge they were so great, that they were able (as the Iudge was ^{who so loueth} perswaded) to mollifie those most sauage and ^{Christ} cruell stonye hartes of the Iewes. Where ^{takeh} loue greefe and is, there is also sorrowe. How can he then saie, ^{compassiō} that he loueth our Sauour Christe: that ^{of his bitter} holdinge him tormēted in this most pittiefull, ^{paynes} and dolefull plighte, hath no cōpassion of him? ^{and sorowes,}

Meditation for

And if it be so wicked a thinge not to haue compassion of our Sauour Christ, what a heynous matter is it to encrease his paines, and martirdomes, and to adde thereunto sorowe, vpon sorowe? Suerlie there could not be anie greater crueltie in all the worlde, than after that the Iudge had shewed our sauour Christ vnto them so pittiefullye berayed, for his ennemies to answer with such cruell wordes: *Crucifige: Crucifige: Crucifige him: Crucifige him:* Now if this was so great a crultie in the Iewes, what a crultie is that in a Christian, who in his deedes and workes saith euen as much as the Iewes did, althowgh he expresse it not in wordes. For dothe not S. Pawle saie? *That he that sinneth, crucifieth the sonne of God againe.* For-
somuch as towchinge his parte, he doth a thinge whereby he woulde binde him to dye againe, if his former death had not bene sufficient. How is it then (ô Christian) that thou hast thy harte, and handes, readie bent, to crucifie our Lorde and redeemer, so often tymes in this wise with thy sinnes? Thou owgh-
test to consider, that like as the Iudge presented that so pittiefull forme to the Iewes, supposinge there was none other more effectuall meane, to with drawe them from their furie, than that dolefull sight: euen so the heauenlye father presenteth that same dolefull sighte daily vnto all sinners; meaninge thereby, that in verie deede there is none other more effectuall meane, to with drawe them

Heb. 6.

The wicked Christians doe as it were crucifie Christ againe, by their euill and synnefull workes.

them from sinne, than to set before them this so pittiefull a forme. Make a comple therefore, that euen now the heauenlie father laieth, also the same pittiefull forme of his most deere, and onelie begotten sonne before thy face, and that he saith vnto thee: *ECCE HOMO: Beholde the man*: As though he should saie: Beholde this man, in what a dolorous case he standeth, and remember withall, that he is God almightie, and that he standeth in this most dolefull, and lamentable plight, as here thou seest him, not for anie other cause, but for the verie sinnes of the worlde. See into what plight God is brought by the sinnes of man. Consider, how necessarie it was to satisfie for sinne. And consider also, how abhominable and horrible a thinge sinne is in the sight of almightie God: ^{How ab-} ^{hominable} seinge it so disfigured his owne onelie sonne, ^{a thinge} ^{synne is, in} to destroye it. Consider moreouer, what ^{a the sighte} fore reuenge almightie God will take of a sin- of God. ner, for such sinnes as he himselfe committeth, sithe he hath so sharpelie punnished his owne most dearlie beloued and innocent sonne, for the sinnes of others. Last of all consider the rigour of the iustice of almightie God, and the fowle stayninge malice of sinne, which appeareth so dreadfullie euen in the verie face of Christ the sonne of God. Now what thinge coulde possiblie be done of greater efficacie, both to cause men to feare God, and also to abhorre synne?

Meditation for

It seemeth hereby, that almightie God hath showed him selfe towards man, as a good louinge mother is wont to doe towards her wicked dawghter, that seeketh lewde meanes to plaie the harlot. For when neither wordes, nor punishment be able to diswaide her from her wicked diuelish purpose, she tourneth her rage against her owne selfe, she beateth her owne face, and teareth her heare, and when she is thus disfigured, she setteth her selfe before her dawghter, that thereby she maie vnderstande the greatnes of her offence, and that at the least for verie pittie, and compassion of her mother, she maie be moued to leaue her wicked purpose.

Now it seemeth that almightie God hath vsed the verie same remedie here, for the chastisinge of men, settinge before them his owne diuine Image, to witt: the face of his own most deerelie beloued sonne, so euill vsed, and disfigured, to the end, that where as they had bene so manie tymes admonished and rebuked by the mouthes of his Prophettes, and yet would not forsake their wickednes, they might at the least be moued for verie compassion to forsake the same, beholdinge that diuine forme of our Sauour Christ, in such pittiefull wise disfigured for their synnes. So that before, he laid his handes vpon men, but now he came, to laie them vpon him selfe: which trulie was the last refuge that coulde be deuised, to withdrawe men from sinne. And therefore

refore as it hath bene at all times accompted a verie great wickednes to offende almightie God, so now after that he hath taken such a shape vpon him to destroye sinne, it is not onelye a great wickednes, but also a verie great ingratitude and horrible crueltie, to offende him with anie deadlye sinne.

If thou wilt continue in the contemplatiō of this pointe, (besides that thou mayst learne hereby to abhorre sinne) thou mayst also take great courage to put thy whole trust and affyance in almightie God, by consideringe this verie dolefull forme of our sauour Christ, the which as it is of great force, to moue the hartes of men, euen so hath it no lesse force, but rather farre greater, to moue the harte of almightie God. And therefore thou must thinke, that what dolefull forme our Sauour toke at that tyme vpon him, in the sight of the furious people, the verie same he presenteth now before the diuine eyes, of his most pittiefull and mercifull louinge father, so freshe, and in such bleedinge wise, as it was that verie same daie. Now what image and forme can there be of greater efficacie to pacifie the eies of the heauenlie father, than the pale, and wanne countenance (so pittiefullie disfigured) of his onelie begotten sonne? This is the golden propiciatorie: this is the rainbowe of diuers colours, placed emonge the clowdes of heauen, with the sight whereof almightie God is pacified, with this, were his eies fed, with

this, was his iustice satisfied, here was his honor restored. Here was such seruice done vnto him, as was answerable, and seemlie vnto his diuine maiestie.

Tell me now then, o thou weake, and mistrustfull man, if the shape, and forme; of our sauour Christ, was such at that tyme, that it was able, as the Iudge verelie beleued, to mitigate the cruell eies of such ennemies, how much more able is it to pacifie the eies of the most mercifull heauenlie father: especiallie consideringe that, wharsoeuer our sauour there suffered, was for his honor, and vnder his obedience. Compare then eies, with eies; person, with person; and thou shalt see, how much thou art more assured of the mercie of the heauenlye father, by presentinge vnto him this dolefull forme of our Sauour Christ, than Pilate was of the mercie of the Iewes, when he showed our Sauour thus pittiefully disfigured vnto them. Wherefore, in all thy prayers and temptations, take this Lorde for thy sheilde, and buckeler: set him betweene thee, and almightie God: and presente him before his diuine maiestie, sayenge: *ECCĒ HOMO. Beholde the man:* I haue here (o almightie God) the man, whom thou hast so manie yeares sowght for, to be a meane betwene thee, and sinners. I haue here the man, whose iustice is such, that it answereth thy goodnes in euerie poynte. I haue here the man, who is so much punnished, as our sinnes and offences required.

red: Wherefore o most mercifull louinge
 Lorde; looke mercifully vpon vs, I most hum-
 blie beseech thee. And that thou mayst so doe,
 fixe thyne eies vpon the face of thy Christ.
 And thou (o our sweete Sauour, and me-
 diator) cease not to presente thy selfe be-
 fore the eies of thy father for vs. And for-
 somuch as thy loue towards vs was so great,
 that thou wouldest offer vp thy bodie to the
 tormentors, to be tormented for our sakes:
 vouchsafte (o Lorde) with the same loue,
 tho present it vnto the heauenlie father, be-
 seachinge him, that it maie please him, for
 thy sake, to pardon vs all our sinnes, and
 offences.



Meditation for
HOW OUR SAVIOUR
caried the crosse vpon his shoulders.



§. III.

NOW when Pilate sawe that all those extreme punnishementes that had bene so cruelly executed vpon that most innocent lambe, werenotable to asswage the furie of his ennemies, he entered forthwith into the iudge-

iudgemēt hall, and sat him downe in his tribunall seate, to geue finall sentence in that cause. The Crosse was in the meane tyme prepared, and made redie at the gate, and that dreadfull banner was hoysed vp on highe in the aier, whiche threatened the terror of a most cruell death to our Sauour. Now when that sentence was geuen, and published, althowghe it was of it selfe both vniust, and crtiell, yet did his ennemies adde an other further crueltie vnto it to wit: they laid vpon those tender shoulders, that were so pittiefullie rent, and torne, with vnmercifull whippes, and scourges, the heauie tree of the crosse. All which notwithstandinge, our most mercifull Lorde, and sauour, refused not to carrie that heauie burthen, (where vpon were laied all our sinnes) but embraced the same with an vnspokeable great charitie, and obedience, for the verie loue he bare vnto vs. And so went on his waie, as an other true Isaac, with the crosse on his shoulders, to the place of his sacrifice. The cariadge was deuided betwene two.

Genes. 22.

The sonne caried the woode, and the bodie, These two that shoulde be sacrificed: and the father carried the fier, and the knife, wherewith the vertues, liberties, and iustice, did sacrifice shoulde be made. For truelie it was put the the fier of loue, which he bare towards the sonne of mankynde, and the sharpe knyfe of the diuine iustice, that put the sonne of God vpon the crosse. These two vertues contended together within the heauenlie fathers breste,

Meditation for

each one demaunding his right. Loue requested him to pardon mankinde, and iustice required that sinners might be punnished. Wherevpon, to the ende that men might be pardoned, and sinne punnished, a mean was founde, that an innocent (to witt the sonne of God) shoulde die for all mankynde. This was the sier, and knife, that the Parriarke Abraham caried in his handes, to sacrifice his sonne. For it was the loue of our saluation, and the zeale of iustice, that caused the heauenlie father, to offer his owne most deerlie beloued sonne to the crosse.

Now goeth the sweete innocent Iesus forwarde on his waie, with that so heauie dolorous burthen vpon his weake, and torne shoulders, great multitudes of people followinge after him, and manie a pittiefull, and sorrowfull womā accompanieng him with grievous teares, and lamentations. What stonie harte had bene able to abstaine from most bitter weeping, beholdinge the kinge of angels, to goe thus faintlie, with suc a great, and weightie burthen: his knees tremblinge vnder him: his bodie crouching vnder the crosse: his modest eies, and face, all blouddye: with that dolorous garlande of thorne vpon his heade: and besides all this, annoyed with those most shamefull opprobrious exclamations, and outcries, which they gaue out in the waye against him?

But now in the meane tyme (o my soule)
with.

withdrawe thyne eies a little while from this cruell sight, and hye thee with quicke speede, with heauines of harte, and greate store of teares trickelinge downe by thy cheekes, towardes the howse of the blessed virgine Marie. ^{The sorrowfull tyndinges heereof, to the blessed virgin Marie.}

And when thou art come thither, cast thy selfe downe at her feete, and speake these wordes in most dolefull, and lamentable wise vnto her. O Ladye of angells, and Queene of heauen? O gate of paradise, and aduocate of the worlde? O refuge of sinners, and health of the iust? O ioye of the Sainctes, and teacher of vertues? O mirrour of cleannes? O patterne of patience, and example of all perfection? Woe is me (O blessed ladie) woe is me, why am I preferred hie, to see this present howre? How can I liue, hauinge now seene with myne eies, that dolefull sight, which I haue seene? What neede more wordes? Alas deere virgine, and most blessed mother: I haue left thy onely begotten sonne, my sweete Lorde and Sauour, in the cruell handes of his malicious ennemies, with a crosse vpon his shoul- ders, where vpon he shalbe crucified.

Now what vnderstandinge is able to comprehend how deeply these sorowfull newes pearced the most tender harte of that most blessed virgin? Here her soule beganne to waxe fainte. Her face, and all the partes of her vnspotted maydenlie bodie, were couered all ouer with a deadlie sweate, which might haue sufficed to ende her life, sauinge that by diuine

Meditation for

dispensation, she was reserved for greater ang-wishes : and so consequentlie for a greater crowne, and rewarde, in the kingdome of heauen.

Now the holie virgin walkethe towards her sweete sonne, and the great desire she hath to see him, restoreth vnto her againe the force, and strengthe, which sorrowe, and griefe, had taken awaie. She heareth a farre of the clashinge of armour, the trowpes of the people, and those most shamefull exclamations, and outcries, which in most dispitfull wise were thundered by his outrageous cruell enemies against him. And incontinentlie she seethe the glisteringe speares, and halbardes, which were holden vp a loft. She synderthe in the waye, the droppes and traces of bloude, whereby she might easelie tracke him, which waie he had gone, and she needeth none other guide to conducte her vnto him. She approacheth nearer, and nearer, vnto her deerlie beloued sonne, she openeth her eies, which were verie sore dymned with sorrowfull weeping, to proue whether she might see him, whom her soule so excedinglie loued. O what a strange combatte was there now of feare, and loue, in the dolorous harte of the most blessed virgin Marie? In one respect she had a desire to see him, and in another, she was vnwillinge to see him thus miserablie and most cruelly disfigured. At the lengthe, when she was come where she might see

see him indeede : then those two lightes of heauen, doe beholde one an other, and their hartes embrace sweetly together by meanes of their eies. Howbeit the sight of one an other in this dolefull wise, was a verie great corrie to bothe their afflicted soules. Their tongues were dōme, so that neither of them both for a while spake one worde, but the naturall affection of that most sweete sonne, spake priuely to the heauie hart of the most blessed virgin, and saied vnto her. Why comest thou hither my doue, my beloued, and my deere mother? Thy sorowe increaseth myne, and thy tormentes do augment my paynes, and be a great torment vnto me: Depart my deere mother, depart I beseech thee, and retourn home againe to thy howse. For it is not seemelie for thy virginall shamefastnes, and puritie, to be here in the companie of murderers, and theeues. And if it woulde please thee so to doe, it woulde certainly aswage both thy sorrowe, and myne. And I will remaine here to be sacrificed for the worlde. For this office apperteineth not to thee, but vnto me, and thy innocencie deserueth not this torment. Retourne therefore my doue *Genes. 8.* to the arcke, vntill such time as the waters of the floude doe cease: forsomuch as here thou shalt finde no place, where thou mayst rest thy feete. There mayst thou attende to thy accustomed deuout praier, and contemplation. And there, by lifting vp thy soule

Meditation for

in godlie meditations about thy selfe, thou shalt passe ouer more easiely this thy dolefull sorowe and greiffe.

Now this beinge saide, the sorowfull heauie harte of the holie mother, made answer to her sonne, and saied vnto him. Why doest thou commaunde me to doe thus my deere sonne? Why wouldest thou haue me to depart awaie from this place? Thou knowest (o my Lord God) that in thy presence each thinge is lawfull vnto me, and that there is pon other Oratorie but where thou arte. How can I then departe awaie from thee, vnles I shoulde departe from my selfe? This greife and sorowe so possesseth my harte, that trewlie I can not thinke vpon anie other thinge. I can goe no whither without thee; neither can I seeke, or receaue comfort of any other, but of thee. Vpon thee, is fixed all my whole harte. Within thee, haue I made my habitation. And my life whollie dependeth of thee. Seinge therefore thou hast vowcheffed for the space of nine monethes to inhabit within my bowels, and to take my bodie for thy dwellinge place, why maye not I for these three daies, take thy bowels for my habitation? If thou wilt thus receaue me within thee, when thou art crucified, then shall I be crucified with thee: and when thou arte buried, then shall I be buried also together with thee. With thee woulde I drinke of the gaulle, and vineger. With thee woulde I suffer vpon

vpon the crosse. And with thee would I yeelde vp my ghost.

Such wordes as these spake the blessed virgin in her dolefull harte as she went: And after this sort, she passed ouer that painfull and ircksome waie, vntill she came to the place of the Sacrifice.

* *
*

FRIDAYE
morninge.



THIS daie (when thou hast made the signe of the crosse, and prepared thy selfe hereunto) thou hast to meditate vpon the misterie of the crosse: And vpon these seuen wordes, which our Sauour spake beinge crucified on the same.

And when he had mingled with gall
they gave him vinegar to drinke
place of dead mens skulles.



*His selfe bare our finnes in his bodie vpon the tree:
that dead to finnes, we may liue to iustice. 1.P.2.24.*

The text of the holie Euangelistes.

Math. 27.

THEY came (saith
the holie Euangelist)
to the place called Gol-
gotha, that is to saie: the
place of dead mens skulles. And
they gaue him vinegar to drinke
mingled with gaule. And when he
had

had tasted thereof, he would not drinke. It was then three a clocke. And they crucified him, and with him two theeues, one at the right hande, and the other at the lefte. And so was the scripture fulfilled, that saith. And he was reckoned emonge the wicked. And Pilate wrote also a title, and put it vpon the Crosse. And it was written: Iesus of Nazareth kinge of the Iewes. This title manie of the Iewes did reade. For the place where Iesus was crucified, was neare to the citie: and was written in Hebrew, Greeke, and Lattin. Then said the highe prouistes of the Iewes to Pilate: write not: the kinge of the Iewes, but that he saied, I am kinge of the Iewes. Pilate answered: what I haue written, I haue written.

Then the souldiars when they had crucified Iesus, tooke his garments, and made fowre partes, to euerie souldiar a parte. And they tooke his coate also, which was without anie seame, wouen frō the toppe throwghout. Therefore they saied one to an other. Let vs not deuide it, but cast lottes for it, whose it shalbe. This was done, that the scripture might be fulfilled, that saith. They parted my garments emonge them, and vpon my coate they cast lottes. So the souldiars did these thinges indeede.

Psalm. 21.

Math. 27.

And they that passed by, reuiy-
led him, wagginge their heades,
and sayeing: Eye on thee, thou
that destroiest the temple, and buil-
dest it in three daies, saue thy sel-
fe. If thou be the sonne of God,
come

come downe from the crosse. Likewise also the highe preistes, mockinge him with the Scribes, and Elders, and Pharisies, saied. He saued others, but he cannot saue him selfe. If he be the kinge of Israell, let him now come downe from the Crosse, and we will beleue him. He trusteth in God. Let him deliuer him now, if he will haue him. For he saied: I am the sonne of God. The verie same wordes also, did the theeues, who were crucified with him, cast in his teeth. But Iesus saide. Father pardon them, for they knowe not what they doe.

And one of the malefactors, Luc. 23. that was crucified with him, blasphemed, sayeing: If thou be Christe, saue thy selfe, and vs. But the other answered, and rebu-

ked him, sayenge: Neither doest thou feare God, beinge in the selfe same cōdemnation? We are iustlye punnished: for we receaue accordinge to our doinges. But this man hath done nothinge amisse. And he saied vnto Iesus. Lord remember me, when thou comdest into thy kingdome. Then Iesus saied vnto him. Verelie I saie vnto thee, This daie shalt thou be with me in paradise.

Iohn, 19.

There stoode by the Crosse of Iesus, his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. And when Iesus sawe his mother, and the disciple whom he loued standinge by: he saied vnto his mother: Woman, beholde thy sonne. Then he saied to the disciple: beholde thy mother. And from that howre,

howre, the disciple tooke her for his mother.

Abowte the ninthe howre, Ie-
sus cried with a lowde voice: sa-
yenge: Eli, Eli, Lamasabacthani: *Math. 27.*
that is: My God, my God, why
hast thou forsaken me? And so-
me of them that stoode there,
when they hearde it, saied. This
man called Elias. Some other saied:
let vs see, if Elias will come and
saue him.

Afterwardes Iesus knowinge *Iohn. 19.*
that all thinges were fulfilled, that
the scripture might be accompli-
shed, saied: I am a thirst. And the-
re was set a vessel full of vinegar,
and they filled a sponge with vi-
negar, and put it abowt an hiso-
pe stalke, and put it to his mou-
the. Now when Iesus had recea-
ued of the vinegar, he saied: It is

finished.

*Luc. 23.
Mark. 27.*

And he cried againe with a lowde voice, and saied: Father into thine handes I commende my spirite. And from the sixte hower, there was darkenes ouer all the earthe vntill the ninthe hower. And the veile of the temple was rent in two partes, from the toppe to the bottom. And the earthe quaked, and the stones were clouen. And the graues opened them selues, and manie bodies of the Sainctes, which slepte, arose. And there were manie of his fryendes and acquaintance, and women beholdinge him a farre of. Emonge whom, was Marie Magdalene, and Marie the mother of Iames the yonger, and of Iosephe, and Salome, who had folowed him out of Galilee, ministringe vnto him:
with

with manie other women, that came in his companie to Ierusalem.

MEDITATIONS Vpon

these poyntes of the text.

VE are now come (o my soule) to the holie mounte Caluarie, and we be nowe arrined at the toppe of the misterie of our redemption. O how wonderfull is this place; Verelie this is the howse of God, the gate of heauen, the lande of promise, and the place of saluation. Here is planted the tree of life. Here is placed that mysticall ladder that Iacob sawe, which ioy-Genes. 28. neth heauen with the earthe, whereby the angells doe descende vnto men, and men doe ascende vnto almightie God. This is (o my soule) the place of praier. Here oughtest thou to adore, and blesse our Lorde, and geue him most humble, and harrie thanckes for this his most highe and excellent benefit: sayenge thus vnto him.

We worshippe and adore thee o Lord Iesus Christ, and we blesse thy holie name,

forſomuch as thou haſt by meanes of this holie Croſſe redeemed the worlde. Thankes be geuen vnto thee, O moſt mercifull Sauour, for that thou haſt thus loued vs, and waſhed awaie our ſinnes with thy moſt pretious bloude, and haſt offered thy ſelfe for vs vpon the ſame Croſſe: to the ende, that with the moſt ſweete ſauour of this noble ſacrifice, enkindled with the fier of thy moſt feruent loue, thou mighteſt ſatiſſie, and appeaſe the wrath of almighty God. Blessed be thou therefore for euermore, which art the Sauour of the worlde: the reconciler of mankind: the repayer of Angelles: the reſtorer of the heauens: the triumphant conqueror of hell: the vanquiſher of the diuell: the awthor of life: the deſtroier of deathe: and the redeemer of them, that were in darckenes, and in the ſhadowe of deathe.

Lnc. 1.

Eſay. 55.

All yee therefore that be a thiſt, come vnto the waters, and yee that haue neither golde, nor ſiluer; come, and receaue all theſe pretious treaſures freely, without payinge anie thinge. Yee that deſire the water of life, this is that miſticall rocke, that Moyses ſtrooke with his rodde in the wildernes, out of which there ſprange water in great aboundance, to ſatiſſie the thiſt of his afflicted people. Yee that deſiere peace, and amitie with almighty God, knowe yee that this is alſo that rocke, that the patriarke Iacob annointed with oyle, and erected vp for a title of peace, and amitie, betwene almighty

Exod. 17.

Genos. 35.

God

God, and men. Yee that are desirous of wyne,
 to cure your woundes, this is that cluster of *Num. 13.*
 grapes, that was brought out of the lande of
 promise into this vale of teares, which is now
 crused, and pressed vpon the presse of the
 Crosse, for the remedie and redresse of our of-
 fences. Yee that desire the oyle of the grace
 of God: knowe yee likewise, that this is that
 pretious vessell of the widowe of Elizeus, full *4. Reg. 4.*
 of oyle, wherewith we must all paie our de-
 res. And albeit the vessell seeme verie little
 to serue so manie, yet looke not to the quan-
 titie, but to the vertue thereof: which is
 certeinlie so great, that so long as there be
 vessels to fille, so long will the vayne of this
 sacred licour alwaies runne, and neuer cease.

A CONTEMPLATION

upon the misterie of the Crosse.

§. I.



WAKE, I praie thee now (O
 my soule,) and beginne to con-
 template vpon the misterie of
 this holie Crosse, by the frui-
 te whereof the hurte of that
 poisoned fruite is repayed, which the forbid-
 den tree caused vnto vs, through the offence
 of the first man Adam. As the bridegrome

Meditation for

Cantic. 8.

hath signifieth to his spouse in the canticles. When he saied: *I haue raised thee up my spouse, from under the tree, because vnder an other tree thy mother was corrupted, when she was deceaued by the auſcient ſerpente.*

Conſider then, how when our Sauour came to this place, his cruell enemies to make his deathe the more reproachfull, ſtripped him of all his apparell, euen to his innermoſt garment, which was wholie wouen throwghout without anie ſeame. Beholde now here, with what meekenes this moſt innocent lambe ſuffereth himſelfe to be thus ſtripped of all his garmentes, without openinge his mowthe, or ſpeakinge ſo much as one worde againſt them, that handeled him with ſuch villanie: But ſhewed himſelfe rather verie willinge, and readie, to be ſpoiled of his garmentes, and to remaine naked to the ſhame of the worlde: to the intent that the nakednes of ſuch, as had throwgh ſinne loſt the garmente of innocencie, and grace receaued, might be be couered after a better ſorte, than with the leaues of the figtree. Some holie fathers reporte, that the tormentors in pluckinge of our Sauours garmentes, tooke of his crowne of thorne, which then ſtucke faſt on his head, and that afterwardes when they had ſtripped him ſtarcke naked, they ſet it on agayne, and faſtened the ſharpe thornes to the brayne panne afreſhe, and ſo made newe holes, and woundes therein, which was an exciedinge great grief.

Genes. 3.

greife, and payne vnto him. And vndowtedlie it is to be thought, that they woulde vse this kinde of crueltie against him, forsomuch as we are well assured, that they vsed manie others, and those verie strange in all the processe of his passion: especially consideringe, that the holie Euangelist sayeth, that they *Luca. 23.* did vnto him, whatsoeuer they woulde.

Againe, by reason of his garment, that stucke fast to the woundes of his scourginges, and bloude, which was now congealed vnto the same: at what tyme they pluckt it of from his bodie, (as those caitiffes were farre from all pietie, and mercie) they haled it of with such furious haste, and force, that they loosed, and renewed, all the soores of his whippings in such ruefull wise, that his blessed bodie was in all partes open, and as it were flawne, and became all one greate wounde, out of which distilled bloude on all partes.

Consider now here (o my soule,) the excellencie of the goodnes, and mercie of almighty God, which sheweth it selfe so euidentlye in this misterie. Consider, how he that clotheth the heauens with cloudes, and adorneth the feildes with flowers, and bewtie, is here spoiled of all his garmentes. Consider how the bewtie of the Angells is here defiled: how the height of the heauens is here brought lowe: how the maiestie and omnipotencie of almighty God is here abased, and put euen to

The nakednes of our Saviour vpon the crosse.

Meditation for

open shame, and reproche. Beholde, how that roiall bloude distilling out from his brayne, trickelerh downe all alonge by the heare of his head, and by his sacred bearde, insomuche as it watereth, and dyeth the verie grownde vnder him. Consider what extreme colde that holie tender bodie of his suffered, standinge as he stoode, all rente, and spoyled, not onelie of his garmentes, but also euen of his verie skynne, hauinge withall so manie gapes and wyde holes of open soares, and deepe woundes, throughout all his blessed bodie. For if S. Peter, notwithstandinge he was both clothed, and shodde, felt colde the night before: how farre greater smarte and colde did that most tender bodie of our sauour abyde, beinge so naked, and full of soare bruses, and woundes as it was?

Ioan. 18.

Our Sa-
uiour
Christ was
a most per-
fit patterne
of pouer-
tie vnto vs
vpon the
crosse.

Whereby it appeareth, that albeit our Sauiour in all the whole cōurse of his life, gaue vnto vs so wonderfull examples of nakednes, and pouertie: yet at his deathe he gaue himselfe vnto vs, as a most perfit patterne and spectacle of this vertue. Forsomuch as at that tyme he was in such a poore case, that he had no place, wherevpon to rest his head. And to geue vs to vnderstand, that he had taken nothinge of the worlde, he died naked vpon the crosse, and had nothinge of the worlde to cleaue vnto him.

S. Francis
was a perfit
fowler of

Accordinge to this example, we reade of the blessed holie father S. Francis, who was
such

such a perfit and trewe folower of this pouvertie^{the pouver-}
of our Sauour Christe, that at what time^{tie of our}
he shoulde geue vp the ghost, he stripped^{Sauour}
him selfe starcke naked of all he had vpon him,
and threwe himselfe from his bed vpon the
bare grounde, and beinge thus naked, he em-
braced the earthe, to imitate herein (as a faith-
full seruante) the nakednes, and pouvertie, of
his Lorde, and Sauour. Awake therefore (o
my soule) awake now I praye thee, and learne
thou also hereby, to imitate our Sauour
Christ, poore and naked. Learne to despise all
such thinges as this transitorie worlde maye
geue vnto thee, that thou maist be worthie to
embrace our Lorde naked, with naked armes,
and be vnited vnto him by loue, which ought
also to be naked, without mixture of anie or-
her strange loue.

HOW OUR SAUIOUR was nailed vpon the Crosse.

S. I I.



CONSIDER after this, how our
Sauour was nailed vpo the Crosse,
and how passinge great grieve,
and tormente, he suffered at that
time, when those great, and squa-
re nailes were driuen in, and pearced through
the most sensible, and tender partes of his most

Meditation for

bleſſed bodie, which was of all bodies moſt tender, and delicate. And conſider alſo, what an extreme grieſſe it was to the bleſſed virgin, when ſhe ſawe with her eies, and hearde with her eares, the mightie, and cruell harde ſtrokes, which were ſo often, and ſo thicke laied on, and iterated one after an other vpon his diuine members. For certainlie thoſe hammers, and nailes, as they paſſed throwghe the handes of the ſonne: ſo did they alſo pearce the verie harte of his moſt tender, and louinge mother.

Conſider moreover, how they liſted vp the Croſſe on highe, and how when they went about to ramme it in the hoale, which they had made for that purpoſe (ſuch was the crueltye of thoſe tormentinge raginge miniſters) that at the verie time of rearinge it vp, and placinge it therein, they let it falle furioſuſlie from them, with a iumpe into the hoale, with all the weight thereof: and ſo all his bleſſed bodie was fore ſhaken, and jogged vp and downe in the aier, and thereby his woundes were wydened and enlarged, and his paines, and grieſſes more encreaſed.

Now therefore (o my ſweete Sauour, and redeemer) what harte is ſo ſtonie harde, that will not ryue in ſunder for verie ſorrowe, and grieſe, with the verie ſtones them ſelues were ryuen the ſame daie, conſideringe the extreme paine, that thou ſufferedeſt on the Croſſe?

The sorrowes of deathe. *ô Lorde, haue compassed thee* *Psalm. 17.*
about, and the waues of the Sea haue overwhelmed *Psalm. 68.*
thee: Thou art myred in the depthe of the bo-
thomles goulfes, and fyndest nothinge where-
vpon to staie thy selfe. Thy father (*ô Lorde*)
hath forsaken thee: what hope maist thou ha-
ue of men? Thy ennemies make outcries a-
gainst thee: thy fryendes breake thy harte: thy
soule is afflicted: and for the loue thou bearest
to me, thou wilt not admit any maner of com-
forte. Vndowtedlie (*ô Lorde*) my sinnes we-
re verie greate, and haynous, and that doth
thy penance well declare. I see thee, *ô my kin-
ge*, fastened to a tree, and there is nothinge to
susteine thy bodie, but onelie three iron nai-
les, wherevpon thy sacred fleashe hangeth,
without anie other staie or comforte. When
the weight, and swaie of thy bodie staieth vpon
thy feete, then are the woundes of thy feete
the more torne, and enlarged, with the nails
wherewith they are pearced. Againe, when
the weight of thy bodie staieth vpon thy han-
des, then are the woundes of thy handes the
more rente, and enlarged also, with the poyze
of thy bodie. One of thy members cannot suc-
cour an other, but with equall preiudice, ei-
ther of the one, or of the other. Now as tou-
chinge thy holie head, beinge thus tormen-
ted, and weakened with the sharpe crowne of
rhornes, what pillowe hath it to rest vpon? O
how well might thy armes (*ô most excellent
virgin*) be here employed to supplie this office?

Meditation for

But alas thine armes maye not serue at this present, but onely the armes of the Crosse. Vpon them must our Sauour staie his sacred head, when he will rest: and yet so, that the ease he taketh thereof is nothinge els, but a further driuinge in of the thornes, and fasteninge of the same deeper into the braine. Besides all this, I see those foure principall woundes, as it were foure fountaines, alwaies distillinge out bloude. I see the grownde all besprinckled and bedewed rounde about with bloude. I see that most pretious liqour all betrampled, and shed vpon the earthe, which crieth much better, then did the bloude of Abell. For his bloude cryed for vengeance ageinst the murderer; but this most pretious bloude of thine O sweete Iesus, craueth pardon for synners.

*Genesis 4.
Heb. 12.*

OF THE COMPASSION,
the sonne had vpon his mother: and the
mother vpon her sonne, hanginge
vpon the Crosse.

§. III.

TH E sorowes of the sonne were much increased, by reason of the presence of his most blessed mother, wherewith his dolefull hart was no lesse crucified within, than his holie bodie without.

without. Two crosses be here prepared for thee (ô good Iesus) this daie. The one for thy bodie, and the other for thy soule. The one is of passion, and the other of compassion: The one pearcethe thy most blessed bodie with nailes of iron: th'other pearceth thy most holie soule, with nailes of sorowe. Who is able to declare (ô sweete Iesus,) what an vnspekeable greife it was vnto thee, when thou diddest consider the greate anguishes of the blessed soule of thy holie mother, which thou knewest so certeinelie was crucified with thee on the crosse? When thou sawest her pittiefull harte pierced, and thrust throughe with the knife of heauines, and sorrowe? When thou diddest open thy blouddie eies, and beheldest her diuine face, whollie ouercast with palenes, and wannes of death. When thou sawest those most griepous paynes, and anguishes of her minde, which was not resolued with deathe, and yet abode greater paynes, then the verie paynes of deathe it selfe. When thou beheldest those riuers of teares, which gushed out from her most pure eies, and heardest those so lamentable deepe sighes, and sobbes, which burst out of her sacred brest, beinge enforced with the vehemencie of her most grievous heauines, and sorowe. Certeinelie, ô Lorde, it can not be expressed with wordes, how much this inuisible crosse tormented thy most pittiefull harte.

Lut. 2.

And who is able to declare also (ô most

Meditation for

1
blessed mother,) the greatnes of the sorrowes,
and anguishes of thy dolefull harte. When
thou sawest him dye with such grievous tor-
mentes, whom thou sawest borne with so great
ioye? When thou sawest him scorned, and
blasphemed of men, whom there thou sawest
praised of the angells? When thou sawest that
holie bodie, which thou haddest handeled
with so great reuerence, and brought vp with
such motherlie tendernes, and chershinges, so
euill entreated and tormented by most wicked
persons? When thou beheldest that diuine
mouthe of his, (which thou haddest nourished
with the milke of heauen) distempered
with the bitter tast of gaulle, and vynegar?
When thou diddest also beholde that diuine
head, (which thou haddest so often times laied
and rested on thy virgines brest,) all to bego-
red now with bloude, and crowned with thorne-
s? O how often diddest thou lift vp thyne
eyes on highe, to beholde that diuine shape,
that had so often times reioysed thy soule in
beholdinge the same? And how often agayne,
did thyne eyes turne aside from him, becau-
se the tendernes of thy harte coulde not abi-
de to see that dolefull sighte.

What tongue is able to expresse the great-
nes of this sorrowe? If the soules that loue our
Sauour Christe truelie, and vnfeynedly,
when they meditate vpon these sorowes
beinge now past, haue such a tender com-
passion vpon him, what diddest thou then, o
most

most blessed virgin, beinge his mother, yea and more than a mother; when thou sawest presentlie with thine eies, such a sonne, suffer such a most cruell, and painfull passion? If those women that accompanied our sauour when he went with his Crosse towards his deareh, beinge neither of kinne, nor of acquaintance vnto him, did weepe, and lament, to see him goe after such a pittiefull sorte: How great then was the aboundance of teares that fell from thine eies. O blessed mother, when thou sawest him, who was so deere relie beloued vnto thee, not onelie carryenge the Crosse on his shoulders, but nailed also fast vnto it, and hoysed vp alofte vpon the same?

And albeit these thy griefes, and sorrowes were so great, yet diddest not thou (ô blessed virgin) refuse the compaignie of the Crosse, neither wouldest thou turne thy backe, but stoodest there euen harde, and fast by the same; and not fallinge downe in fowndes, nor yet ouerthrowen to the grounde, but like a stronge pillar, standinge vpright vpon thy feete, beholdinge with inestimable sorrowe, and heauines of minde thy deere sonne crucified on the crosse: to the ende, that like as Eue by beholdinge with delite that fruite, and tree of deathe, was the occasion of the perdition of the worlde: enen so thou (ô blessed Ladie) by beholdinge with greate griefe, and sorrowe, the fruite of life: which then was hanginge

Genes. 3.

2 vpon that tree of the Crosse, mightest with thy presence, and eies, there see the remedie, and redemption of the worlde.

*AN OTHER MEDITA-
tion of the doctrine, that maie be lear-
ned at the foote of the Crosse.*

§. II II.

Joan. 19.

TH E holie Euāgelist saierh, that there stode hard by the Crosse, Marie the mother of Iesus; and his mothers sister, Marie the wife of Cleophas: and Marie Magdalene. O that I were so-happie, that I mighte stāde in the compaignie of these three blessed Maries, alwaies at the foote of the Crosse? O yee blessed Maries, who hath caused you to stande so constantly at the foote of the crosse? What cheyne is this, that thus holderhe you so fast lincked vnto this holie-tree? O sweete Christe which beinge deade, doest mortifie the liuinge, and geuest life to the deade? O yee Angells of paradise, be not offended with me, thowghe I a sinner, and a very wicked person, be so bolde to come, and ioynewith this holie companie: because the loue I beare to my sweete fauour dra- weth me vnto them, and the verie same loue enforceth me, to embrace this crosse. If theise
three

three Maries, will not departe from the crosse? How can I departe from thence, knowinge that all my wealle, and saluation, consisteth in the same?

Assuredly the fyer shall first waxe colde, and the water shall naturally become hoate, before my harte shall departe from this crosse: sythence I vnderstande, what a lesson the loue of God teacheth me: to wit: How happie a thinge it is, to stande alwaies at the foote of the crosse. O holie crosse, thou drawest the hartes of men vnto thee more stronglie, than the Adamante stone draweth iron. Thou geauest a more cleare lighte to our vnderstandinge, thā the sonne doth to our eies. Thou enkindledest a more feruent heate in our soules, than fyer doth in the verie coales. Drawe me therefore (O holie crosse) vnto thee, with great force and might. Illuminate me continuallie, and enflame me with thy mightie power, that my thoughte and mynde maie thinke vpon none other thinge, but onely vpon thee, and maye neuer departe from thee. And thou O good Iesus, illuminate the eies of my soule, that I maye vnderstande how to looke and fixe mine eies, and thoughtes, vpon thy crosse: to the ende, that I maye not onelic beholde the cruell paynes, and tormentes, thou hast suffered for me, and so by beholdiuge them, take compassion of them: But also consider the examples of so manie wonderfull vertues, as thereby thou hast discouered vnto

Meditation for

me, and inuited me to imitate, and followe the same.

we may
learne to
ouercome
our sensua-
litie and
selfe loue
by behol-
dinge our
Saniour
Christe
vpon the
crosse.

Wherefore O most wise maister, and instructor of the worlde. O phisition of soules. Here I come to the foote of thy crosse, to present vnto thee my soares, and woundes. Heale me o my most mercifull, and omnipotent Lorde, and teache me what I ought to doe. I doe confesse, and acknowledge playnelie vnto thee (o Lorde) that I am verie sensuall, and geuen ouermuche to the loue of my selfe, and I see well that this greatlie hinderethe my profitinge, and proceedinge in vertue, and godlines. Manie times for my recreation, and pastimes sake, or for feare of the paine of fastinge, and risinge vp early in the morninge, I passe ouer, and doe leese the godly and deuout exercises of praier, and meditation, with other holie spirituall exercises: by the losse whereof, I leese my selfe also. This sensualitie of mine is verie importune vpon me. It woulde faine eate and drinke verie finelie, and delicately, at such howers, and times, as it liketh: and after dinner, and supper, it woulde gladlie haue some idle talke, or els some pastyme, and recreation. It delighteth at such tymes to be walkinge in a faire greene garden, or orcharde, and there to take some sollace, and pleasure. Teache me now (o my most louinge Saniour, and redeemer,) what I ought to doe, whereby to followe thy example; and helpe me with thy grace,

grace, that I maie performe my dewtie in this point. O what a greate shame is it vnto me, to see after what sorte thou diddest handel thy blessed bodie, which was more tender, and delicate, than all other bodies. In the middelt of the most bitter angwishes, and grievous tormentes of thy death, thou diddest not geue vnto thy bodie anie other foode, or electuarie, but such as those cruell apoticaries had compounded of bitter gaule, and sower vineger for thee. Who then will from hence-forthe haue anie tongue to complaine, that the meare set before him, is either to colde, or to salte; or to freashe, or not well dressed, or that it was ouer late, or to tymelie made readie: consideringe what a table was here prepared for thee, ô my almightie God: and that in the tyme of so great necessitie? In steede of the mirthe, and pleasante talke, and entertaynmente, which I seeke to haue at my suppers, and feastes, thou haddest none other, but onely outcries and clamarous noizes of them, which shakinge theire heades at thee, scorned, and blasphemed thee sayenge: *Eye on thee, that destroyed the temple of God, and in three daies buildest it vp againe.* This was the musicke, and mynstrellie of thy bankette: and thy walkinge in a garden, was to be fast nailed handes, and feete, to the crosse. And albeit there was an other garden, into which thou wentest after thou haddest ended thy supper, yet was it not to walke in for pleasure,

Matt. 27.

but to praie: not to take the aier, but to shei-
de bloude: not to recreat thy selfe, but to be
pensieue, and sad, and in a greate agonie of
deathe. Now what shall I saye of the other
ease, and refresshinges, which thy blessed
fleshe had? My fleashe would gladlie haue a
sosse bedde, curious and costly apparell, and
a large and wyde howse. Tell me now (ô my
sweete Saniour,) what maner of bedde hast
thou? What maner of howse hast thou? And
what is thy apparell? Thy apparell is naked-
nes, and a purple coate of mockerie, and re-
proche. Thy howse is none other, but to stan-
de openly abroad in the sonne, and aier. And
if I seeke for anie other, I fynde it to be no-
thing els, but onely a stable for beastes. The
foxes haue their holes, and the birdes of the
aier their nestes, and thou that art the crea-
tor of all thinges, hast no place where to rest
thy head. O curiositie, and superfluitie? How
are yee two crept in, and so vsuallie, and vni-
uersallie receaued in this our corrupte age,
throughout all the countreys, and nations, of
Christendome? O what maner of Christians
be we, that doe not vterlie abandon from vs,
all maner of fyne deyntiernes, curiositie, and
superfluities, knowinge that our Lorde, and
maister, vterlie abandoned from him, not o-
nelie all maner of deyntiernes, and superflui-
ties, but also euen such thinges, as were of ne-
cessitie.

Math. 8.

A notable
admonitiõ
against the
vices of
deyntie-
nes, and
superflui-
tie.

I desire now O Lorde to see also what
maner

maner of thinge thy bedde is. Tell me (ô sweete Saviour) where doest thou lodge? Where sleepest thou at noone daie? Here I sette my selfe at thy feete: Teache me I most humblie beseeche thee, what I ought to doe. For this my sensualitie will not suffer me to vnderstande well this language of thy crosse. I desire a softe bedde, and if I awake early in the morninge at the hower of praier, and diuine seruice, I suffer my selfe to be ouercome with slouth, and drowsines, and I expect duellie for the morninge sleepe, that my head maie take an other nappe, and so haue his full ease, and rest. Tell me, ô my most gracious and louinge Lorde, what rest haddest thou on that harde bedde of the crosse? When thou wast wearie in liengs on the one side, how diddest thou turne thee on the other, to take the better rest? What harte is not ouercome and broken in sonder herewith? What? Is not this enoughe to kill all sensualitie in vs? O what a comfort is this to the poore? What a confusion to the riche? What an encouragement to the penitentes? And what a condemnation to nice, delicate, and sensuall persons? Certainly the bedde of our Saviour Christe is not for such fyne delicate wantons, neither is his glorie in heauen prepared for them. Geue me grace (ô Lorde) that I may by thy example mortifie this my sensualitie. And if it be not thy blessed will to graunte me this request, I beseeche thee then even now, out of

we desire
to lye on
softe fe-
ther bed-
des and
our sa-
our Christe
laye on the
harde bed-
de of the
crosse.

Meditation for

hande to ende my lyfe. For it is not meete, nor seemelie, that thou, (ô my omnipotent Lorde, and redeemer) beinge vpon the crosse, and hauinge none other comforte, nor refreshinge, but onely bitter gaulle, and sower vinegar, I shoulde seeke for sweete sauoures, delicate fare, sugered sawces, with other curious deynities, pleasures, and ease, in this miserable life. It is not meete that thou beinge thus poore and naked, I shoulde goe wanderinge and leeing my selfe after the transitorye goodes and riches of this worlde? It is not reason that thou hauinge none other bedde, but onely the harde and painfull crosse, I shoulde seeke to haue a softe bedde, and other delicacie, and ease, for my wretched bodie.

How our
Saviour
Christe re-
bukethe
from the
crosse, our
pompe, de-
licacie, cu-
riositie and
superflui-
tie.

Be thou therefore greatelie ashamed, ô my soule, beholdinge our Lorde, and Saviour, on the harde paynesfull tree of the crosse: and make accompte, that from the same crosse he preacheth vnto thee, and rebuketh thee: sayenge: O man I haue for thy sake worne a crowne of thornes: and doest thou in contempte of me, weare a garlande of flowers, with golden chaynes, aglettes, bruches, and gaye oystreche fethers? I for thy sake haue stretched forthe my armes to be nayled, and tormented vpon the crosse: and doest thou stretche forthe thyne to pleasante games, and pastimes? I beinge a thirst at my verie death, had not so much as a litle colde water, and seekest thou after pretious wyne, delicate meates, and deyn-

déyntie suggered lawces? I was on the crosse,
and in all my whole life tyme, full of disho-
nors, reproches, and grieuous labours and pain-
nes, and doest thou spende all the daies of thy
life seekinge after dignities, offices, promo-
tions, estimations, pleasures, and delites? I was
verie willinglie contented, that my syde
shoulde be opened to geue thee my verie
harte, and hast thou thyne open to yaine and
dangerous loues of the worlde?

WHAT PATIENCE WE
ought to haue in all troubles, and ad-
uersities, followinge the example
of our Saniour Christ.

§. v.

THOU hast taught me now ô
Lorde from the chaire of the
Crosse, the lawes of tem-
perance: teache me also at this
present the lawes of patience,
whereof I haue fuerlie verie
great neede. Thou hast cured that parte of my
soule, which is called concupiscible: Cure al-
so I beseeche thee, that parte, which is called
irascible. Forsomuch as thy crosse is a medi-
cine for all the whole man, and the leaues of
that holie tree, are the healtie of all nations.

Meditation for

Sometimes I haue sayd, and purposed with in my selfe : I will neuer from henceforthe falle out, or be angrie agayne with anie man: I will surelie keepe peace with all persones: and therefore I thinke it good for me, to auoide all companie, and thereby to eschewe all occasions of trouble, contention, and anger.

But now, O Lorde, I vnderstande my weakenes in this poynte. For to flee from companie, is not a meane to subdue anger: but rather to couer, and hide myne owne imperfection. And therefore I will from henceforthe carie euer with me, a mynde readie prepared, to liue not onelie with the good, but euen with the wicked also, and to keepe peace with such colericke, waywarde, and frowarde contentious persons, as doe abhorre peace. Thus I purpose from henceforthe to doe: graunt me thy grace therefore O almightie God, that I maie dewlie accomlishe this my good intent. If others shall take my landes, or goodes awaye from me; graunte me thy grace O Lorde, that I be not angrie nor grieued therewith: seinge I see thee thus spoyled, and naked, vpon the Crosse. If they shall take my credit, honor, and estimation fro me, let not that cause me to breake peace with them: seinge I see thee here, O Lorde, so despised, dishonored, and contemned. If my fryendes and acquaintance shall forsake me; let me not therefore be confounded; seinge I see thee thus left alone, and forsaken not onely
of

of thy disciples, and fryendes, but also of thy-
 ue owne heauenly father. And if it shall see-
 me to me at anie tyme, that I am forsaken of
 thee, yet let me not for all that lose my con-
 fidence, and trust in thee: seinge thou did-
 dest not loose thine, but after thou haddest
 made an ende of saieinge those wordes. *My Math. 27.*
God, my God, why hast thou forsaken me? Diddest
 forthewith recommede thy spirite into the
 handes of him, who had forsaken thee: sayen-
 ge? *O father into thy handes, I commend my spirite.* *Mark. 15.*
Psalm. 21.
 And therefore euen now at this instant I re-
 quest, that from henceforthe all troubles, and
 persecutions maie come and falle vpon me,
 and not to spare me, forsomuch as all such
 thinges can doe nothings els vnto me, but
 geue me occasion to be a folower of thee my
 sweete Lorde and Sauour Iesus Christ.

But now (ô my Lorde) what if the trou-
 bles and persecutions shalbe verie great
 and longe, wherewithall shall I then com-
 forte my selfe? For thy passions althoughe
 they were verie greate, yet it seemed that they
 continued not anie longe tyme, forsomuch
 as all the martirdome of thy passion, did not
 continewe altogether twentie howers. Now
 he that hath bene tenne yeares bedredde, or
 lyen in fetters in harde prison, or in continuall
 necessitie, trouble, and dissension, within his
 owne howse, and famylie, what comfort shall
 he finde in thee, for so longe a combatte and
 tribulation? Answer (ô Lorde) I beseeche

Meditation for

thee, vnto this demande, forsomuch as thou arte the worde, and the wisdom of the father. Tell me whether thou be the vniuersall comforter in all miseries, be they neuer so longe? Or els whether we neede to seeke anie other comforter for them? Verelie ô Lorde, we haue no neede of anie other comforter, but onely thee. For vndowtedlie, the crosse whereon thou diddest suffer, was not a martirdome of one daie onely, but it continued all thy whole life. For euen from the verie first hower, and instant of thy most holie conception, there was represented vnto thee, both the crosse, and withall, all the cruell bitter paines, and tormentes, that thou shouldst suffer vpon the same: and so thou haddest them all continuallie verie liuelie set before thyn eyes, all the daies thou diddest liue here on earth. For like as all thinges both past, and to come, were present before the eies of thy diuine vnderstandinge: euen so also were all the martirdomes, and instrumentes of thy passion. There were the crosse, the nailles, the scourges, the thornes, the cruell speare, with all other thy most bitter paines, and tormentes, at all tymes as liuely present before thy sight, as when thou sawest them with thy eies the verie same frydaie, that thou wast crucified on the Crosse. We, though we suffer neuer so greate, and extreme paines, yet we haue alwaies some tyme of ease, either by meanes of phisicke, or other comforte: but thy paine
was

Our sauiour had his crosse and passion verie liuelie represented daylye before his eyes, from the verie first hower of his conception, vntill his death.

was alwaies in a maner continuall, or at the least it did verie often times torment thee in thy soule, duringe the tyme thou diddest liue here in this worlde. And albeit this consideration of thy bitter tormentes, and passion, had not tormented thee, yet was the verie zeale of thy fathers honor, and desire of the saluatiou of our soules, a continuall torment vnto thee, which vndowtedlie did eate, and rente thy pittiefull louinge harte, and was a more cruell matirdome vnto thee, than the verie death it selfe. Whereunto was also added the obstinate malice, which thou sawest in that rebellious people, (the Iewes:) and with all the stubbornnes and ingratitude of all other sinners, (for whose remedie and redemption thou wast sent) which would not helpe themselues with the benefite thereof, nor yet acknowledge the tyme of their visitation. This was the cause of those pittiefull teares, *Luc. 19.* thou diddest sheide vpon Ierusalem: and hereof rose the complainte thou madest by thy Prophet Esaie, sayenge: *In vaine haue I traueyled, Esa. 49.* and in vaine haue I consumed my strenghte.

Wherefore O my soule, thou hast here with whom thou maist keepe cōpanie, and take comforte in thy longe paines and troubles. For althoughe the last paines, and tormentes, of the holie bodie of our Sauour were shorte, yet were the greifes, and paines, of his pittiefull harte and soule verie longe, and continuall.

Meditation for

SATURDAIE

morninge.



THIS daie (after thou hast made the signe of the Crosse, and prepared thy selfe herenvto:) thou hast to meditate vpon the pearcinge of our Sauours syde with a speare. Of his takinge downe from the Crosse. And withall of the pittiefull bewaylinge, and lamentation of our blessed Ladie. And of our Sauours buriall.





Him selfe bare our sinnes in his bodie vpon the tree:
that dead to sinnes, we may liue to iustice 1.P. 2. 24.

The text of the holie Euangelistes.

WHEN the Jewes (because Ioan. 19.
it was the feaste of Easter)
that the bodies shoulde
not remaine vpon the Crosse on
the Sabbath day, (for that daye
of the Sabbath was verie sollem-
ne emonge them) besoughte Pi-

Pilate that theire legges might be broken, and that they might be taken downe from the Crosse. Then came the souldiars, and brake the legges of the first, and of the other, that was crucified with Iesus. But when they came to Iesus, and sawe that he was alreadie dead, they brake not his legges. But one of the souldiars with a speare pearced his syde, and forthwith there issued out bloude, and water. And he that sawe it, bare witnes, and his witnes is true.

*Marc. 15.
Math. 17.
Luc. 29.*

And when the eueninge was come, there came a certeine worshipfull knight, called Ioseph of Arimathia, (one that loked for the kingedome of God) and entered boldlie vnto Pilate, and demanded the bodie of Iesus. And Pilate merueiled, if he were alreadie dead:

dead: and called vnto him the Centurion, and asked of him, whether he had bene anie while dead. And when he vnderstoode the trueth of the Centurion, he gaue the bodie to Ioseph.

There came also with him, one *Ioan. 19.* called Nicodemus, who was wonte to resorte to Iesus by night: and he brought with him of Myrrhe, and Aloes mingeled together, about a hundred powndes. And *March: 15.* Ioseph bought a linnen clothe, and tooke him downe from the crosse, and wrapped him in that linnen with those sweete saouours, accordinge to the custome, which the Iewes obserue in the buriall of the dead.

And in that place where Iesus *Ioan. 19.* was crucified, there was a garden, and in the gardē a newe sepulchre,

wherein was neuer man yet layed.
There they layd Iesus, by reason
of the Passcouer of the Iewes: for
the sepulchre was neare.

Luce. 23.

And Marie Magdalene, and
Marie the Mother of Ioseph
marked the place, where they layd
him.

MEDITATIONS UPON

these poyntes of the text.

HETHERTO (ô my soule) thou hast
celebrated the death and grievous
paines of the sonne: It is now tyme
for thee to beginne to celebrate, and
bewaile the grievous sorrowes of the mother.
Wherefore sit downe a while at the feete of
the prophet Ieremie, and takinge the wordes
out of his mowthe, and sighinge deepe-
lie with a bitter, and sorrowfull harte, saie thus
vnto her. How happeneth it (ô most inno-
cent virgin) that thou arte now alone? How
is it (ô ladie of the worlde) that thou arte
be-

Ierem. 2.

become a widowe? What? haue they set so
fore a penaltie vpon thee, without hauinge
committed anie offence atall? O most holie
virgin, I woulde gladly comfort thee, and I
knowe not how? I woulde gladly ease some
parte of thy great greifes, and anguishes, and
I knowe not which waie? O Queene of hea-
uen, if the cause of thy sorrowes, were the
sorrowes of thy blessed sonne, and not thine
owne, (for that thou diddest loue him more
then thy selfe,) his sorrowes are now ended,
forso much as his bodie suffereth no more,
and his soule is now altogether glorious. Cea-
se therefore (I beseech thee) the multitude
of thy sorrowfull sighes, and bewailings, scin-
ge the cause of thy sorowe is alreadie ceased,
and gonne. When he wepte, thou diddest
weepe also: reason it is therefore, that thou
shouldest reioyce with him, now that he re-
ioyceth. Shut vp the springes of thy most pu-
re eies, more cleare than the waters of Efebon,
and now sore troubled, and dymmed with the
showers of so manie teares. The wrath and
anger of almightie God, is now pacified with
the sacrifice of the true Noe. Cease therefore
the floude of thy most holie eies, and let the
earthe be cleared agayne with new brightnes.

Cant. c. 7.

Genes. 8.

The doue is now departed out of the arke;
and when she retourneth, she will bringe
with her signes of the mercie, and clemencie
of almightie God. Reioyce therefore o blef-
sed virgin, and comforte thy selfe with this

Meditation for

Cant. 2.

hope, and cease now I praie thee, these thy
mournfull sobbinges and sighes. Thy owne
deerlie beloued sonne him selfe putteth thy
dolefull mourninge, and teares, to sylence, and
inuiteth thee to a newe ioye in his Canticles:
sayeing: *The winter is now past, the showers and
tempestuous stormes are ceased, the flowers do appeare
in our lande. Rise up therefore my welbeloued, my
darlinge; and my turtle doue, that abidest in the
holes of the rocke, and in the chieftes of the walles.
That is to saie, in the strookes and woundes of
my bodie. Leau now this habitation, and come and
dwell with me.*

I see well ô blessed Ladie, that none of all
these things are able to comforte thee: be-
cause thy sorrowe, and greife is not hereby
taken awaie, but onely changed. One martir-
dome I see is ended, and an other now be-
ginneeth. The tormentes of thy harte are re-
newed continuallie; and though some goe
awaie, yet others do succede with newe kin-
des of tormentes: that by such changes, the
torment of the Passion maie be dowbled vnto
thee. Hether to thou hast lamented his pai-
nes, and sorrowes: now thou lamentest his
death. Hether to thou hast lamented his pas-
sion: now thou lamentest thyne owne solita-
rines. Hether to thou hast lamented his grie-
fes, and troubles: and now thou mournest
for his absence. One waue is past, and an other
commeth on to ouerwhelme thee. So that the
ende of his paine, is a beginninge of thyne.

And

And as though this thy paine were to litle,
I see that these cruell tormentors prepare yet
an other paine for thee, no lesse then this. Clo-^{Ioan. 4}
se vp thine eies therefore ô blessed Ladie: close
them vp out of hande I beseech thee: and looke
not vpon that longe terrible speare, which
goeth with greate violence in the aier, to stri-
ke the place wherevnto it is leuelled. Now hast
thou, ô holie virgin, thy desire fulfilled. For
now arte thou become a buckler to thy son-
ne, forsomuch as this blowe striketh not him,
but thee. Thou diddest desire the nailes, and
thornes, and they were ordeyned for his bod-
ie: but the pearcinge speare was reserued for
thee. O yee cruell ministers? O yee hartes of
iron? Were the paines, and tormentes to li-
tle (trowe yee) which his bodie suffered be-
inge aliue, that yee woulde not pardon it
euen after it was dead? What furie and rancor
of enmitie is there so outragious, but that it
is pacified when it seeth his enemy dead be-^{Psal. 137.}
fore him? Lifte vp your cruell eies a litle, ô you
vnmercifull and cruell ministers, and beholde
our sauour? Beholde I saie his deadlie face,
his dymne eies, his fayllinge countenance, his
pale and wanne colour, and shadow of death.
For though you be more harde, than either
iron, or the Adamante stone: yea though ye be
more hard, than your owne selues, yet it maie
be, that in beholdinge him, your furie and
malice wilbe appeased. Wherefore are ye not
contented with the woundes yee haue geuen

Meditation for

to the sonne; but that ye will wounde his blessed mother also? Her ye doe wounde with that speare: vnto her yee geue the stroake: and against her sorowfull hart threateneth the sharpe poynt of that cruell lawnce.

Now commeth the wicked minister with a longe sharpe speare in his hande, and pierceth the verie naked syde of our sauiour with great furie. The crosse shaken in the aier with the mightie force of the stroake: and from thence issued water, and bloude, wherewith are walshed the sinnes of the worlde. O riuer that rounest out of paradise, and waterest with thy streames all the face of the earthe! O wounde of the pretious syde of my sweete Sauour, made rather with his feruent loue towards mankinde, than with the sharpe iron of the cruell speare! O gate of heauen! ô windowe of paradise! ô place of refuge! ô tower of strenght! ô sanctuarie of iust persons! ô sepulchre of pilgrimes! ô neist of cleane doues! ô flourishinge bed of the spouse of Salomon! Alhaile ô wounde of the pretious syde of our Sauour, that woundest the hartes of deuout persons! O strooke that striketh the soules of the iust! O rose of inspeakeable bewtie! O rubie of inestimable price! O entrance into the harte of my sweete Sauour Iesus Christ! O witnes of his loue, and pledge of euerlastinge life! Throwghe thee doe all liuinge things enter into the Arcke of the true Noë, to be preserued from the floude

floude. Vnto thee doe all such as are tempted
 repaire: In thee doe all those that are heauie,
 and sad finde comforte: by thee are the sicke ^{han.} ~~f~~
 persons cured: through thee doe sinners en-
 ter into heauen: and in thee doe all banished
 persones, and pilgrimes, sleepe sweetelic, and
 take their rest. O furnace of loue? O howse of
 peace? O treasure of the Catholicke Church?
 O veyne of liuely water, that springest vp
 euen vnto life euerlastinge. Open o most lo-
 uinge Lorde, I beseeche thee, this gate vnto
 me: receaue my harte into this most delite-
 full habitation: geue me passadge through the
 same vnto the tender bowells of thy loue: let
 me drinke of this sweete fountaine: let me be
 washed with this holie water: let me be ma-
 de dronke with this most pretious licour. Let
 my soule sleepe in this sacred breste. Here let
 it sleepe: here let it eate: here let it singe sweet-
 ly with the Prophet: sayeing: *This is my resting*
place for euer, and euer: here will I dwell: for this pla- ^{psal. 134.}
ce haue I chosen for my habitation.

R 2

Meditation for
HOW OUR SAVIOUR CHRIST
WAS TAKEN DOWNE FROM THE
Crosse: and of the pittiefull lamentation
and bewailinge of the blessed
Virgin Marie.



*Alwayes bearing about in our body the mortification of Iesus
that the life of Iesus may be manifested in our bodies, 2. Cor. 10.*



armes.

AFTER this, consider how the holie
bodie of our Sauiovr was taken
downe from the crosse: and how
the blessed virgin receaued it in her

Now

Now the verie same daie in the eueninge, there came those two holie men, Ioseph, and Nicodemus, who reared vp their ladders vnto the crosse, and tooke downe the blessed bodie of our Sauour into their armes. The holie virgin then perceiuinge that the torment of the crosse was now ended, and that the sacred bodie of our Sauour was comming to wardes the earthe, she settethe her selfe in a readines, to geue him a secure haue in her lappe, and to receyue him from the armes of the crosse, into her owne armes. And so she wryngeth her handes verie pittiefullie, and requesteth of those noble men with great humilitie, and instancie, that forsomuch as she had taken no leaue of her deerelie beloued sonne, nor receaued those last embracings of him vpon the crosse at the tyme of his departure, they woulde now suffer her to come vnto him, and not encrase her discomfort on euerie syde. She beseecheth them, that they woulde not deale so straitly with her, as the enemies had done, takinge her sweete sonne from her beinge now dead, as the enemies did, whiles he was yet aliue. O blessed Ladie, how voide of comfort arte thou on euerie syde? For if they denie thee thy request, thou wilt be sore discomforted: and if they graunte thee thy petition (accordinge to thy earnest desire) yet shall thy discomfort be neuer a whit diminished. Thy miseries haue no comfort at all, but onely in thy patience. If

wherein was neuer man yet layed.
There they layd Iesus, by reason
of the Passcouer of the Iewes: for
the sepulchre was neare.

Luce. 23.

And Marie Magdalene, and
Marie the Mother of Ioseph
marked the place, where they layd
him.

MEDITATIONS UPON

these poyntes of the text.

HETHERTO (ô my soule) thou hast
celebrated the death and grievous
paines of the sonne: It is now tyme
for thee to beginne to celebrate, and
bewaile the grievous sorrowes of the mother.
Wherefore sit downe a while at the feete of
the prophet Ieremie, and takinge the wordes
out of his mowthe, and sighinge deepe-
lie with a bitter, and sorrowfull harte, saie thus
vnto her. How happeneth it (ô most inno-
cent virgin) that thou arte now alone? How
is it (ô ladie of the worlde) that thou arte
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Ierem. 2.

become a widowe? What? haue they set so
fore a penaltie vpon thee, without hauinge
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virgin, I woulde gladly comfort thee, and I
knowe not how? I woulde gladly ease some
parte of thy great greffes, and anguishes, and
I knowe not which waie? O Queene of hea-
uen, if the cause of thy sorrowes, were the
sorrowes of thy blessed sonne, and not thine
owne, (for that thou diddest loue him more
then thy selfe,) his sorrowes are now ended,
forso much as his bodie suffereth no more,
and his soule is now altogether glorious. Cease
therefore (I beseech thee) the multitude
of thy sorrowfull sighes, and bewailings, scin-
ge the cause of thy sorowe is alreadie ceased,
and gone. When he wepte, thou diddest
weepe also: reason it is therefore, that thou
shouldest reioyce with him, now that he re-
ioyceth. Shut vp the springes of thy most pu-
re eyes, more cleare than the waters of Efebon,
and now sore troubled, and dymmed with the
showers of so manie teares. The wrath and
anger of almightie God, is now pacified with
the sacrifice of the true Noe. Cease therefore
the floude of thy most holie eyes, and let the
earthe be cleared agayne with new brightnes.

*Cantic. 7.**Genes. 8.*

The doue is now departed out of the arke;
and when she retourneth, she will bringe
with her signes of the mercie, and clemencie
of almightie God. Reioyce therefore o blef-
sed virgin, and comforte thy selfe with this

hope, and cease now I praie thee, these thy
mournfull sobbings and sighes. Thy owne
deerlie beloued sonne him selfe putteth thy
dolefull mourninge, and teares, to sylence, and
inuiteth thee to a newe ioye in his Canticles:

Cant. 2.

*sayeing: The winter is now past, the showers and
tempestuous stormes are ceased, the flowers do appeare
in our lande. Rise up therefore my welbeloued, my
darlinge; and my turtle doue, that abidest in the
holes of the rocke, and in the chleifres of the walle.
That is to saie, in the strookes and woundes of
my bodie. Leau now this habitation, and come and
dwell with me.*

I see well ô blessed Ladie, that none of all
these thinges are able to comforte thee: be-
cause thy sorrowe, and greife is not hereby
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dome I see is ended, and an other now be-
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ende of his paine, is a beginnunge of thyne.

And

And as though this thy paine were to litle,
 I see that these cruell tormentors prepare yet
 an other paine for thee, no lesse then this. Clo- *Ioan. 4*
 se vp thine eies therefore ô blessed Ladie: close
 them vp out of hande I beseech thee: and looke
 not vpon that longe terrible speare, which
 goeth with greate violence in the aier, to stri-
 ke the place wherevnto it is leuelled. Now hast
 thou, ô holie virgin, thy desire fulfilled. For
 now arte thou become a buckler to thy son-
 ne, forsomuch as this blowe striketh not him,
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 iron? Were the paines, and tormentes to li-
 tle (trowe yee) which his bodie suffered be-
 inge alieue, that yee woulde not pardon it
 euen after it was dead? What furie and rancor
 of enmitie is there so outragious, but that it
 is pacified when it seeth his enemye dead be- *Psal. 136*
 fore him? Lifte vp your cruell eies a litle, ô you
 vnmercifull and cruell ministers, and beholde
 our sauiour? Beholde I saie his deadlie face,
 his dymne eies, his fayllinge countenance, his
 pale and wanne colour, and shadow of death.
 For though you be more harde, than either
 iron, or the Adamante stone: yea though ye be
 more hard, than your owne selues, yet it maie
 be, that in beholdinge him, your furie and
 malice wilbe appeased. Wherefore are ye not
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Meditation for

to the sonne, but that ye will wounde his blessed mother also? Her ye doe wounde with that speare: vnto her yee geue the stroake: and against her sorowfull hart threateneth the sharpe poynt of that cruell lawnce.

Now commeth the wicked minister with a longe sharpe speare in his hande, and pearceth the verienaked syde of our sauour with great furie. The crosse shaken in the aier with the mightie force of the stroake: and from thence issued water, and bloude, wherewith are washed the sinnes of the worlde. O riuer that rounnest out of paradise, and waterest with thy streames all the face of the earth! O wounde of the pretious syde of my sweete Sauour, made rather with his feruent loue towards mankinde, than with the sharpe iron of the cruell speare! O gate of heauen! ô windowe of paradise! ô place of refuge! ô tower of strenght! ô sanctuarie of iust persons! ô sepulchre of pilgrimes! ô neist of cleane doues! ô flourishinge bed of the spouse of Salomon! Alhaile ô wounde of the pretious syde of our Sauour, that woundest the hartes of deuout persons! O strooke that striketh the soules of the iust! O rose of inspeakeable bewtie! O rubie of inestimable price! O entrance into the harte of my sweete Sauour Iesus Christ! O witnes of his loue, and pledge of euerlastinge life! Throwghe thee doe all liuinge things enter into the Arcke of the true Noë, to be preserued from the floude

floude. Vnto thee doe all such as are tempted
 repaire; In thee doe all those that are heauie,
 and sad finde comforte: by thee are the sicke ^{ban.} ~~4~~
 persons cured: through thee doe sinners en-
 ter into heauen: and in thee doe all banished
 persones, and pilgrimes, sleepe sweetlie, and
 take their rest. O furnace of loue? O howse of
 peace? O treasure of the Catholicke Church?
 O veyne of liuely water, that springest vp
 euen vnto life euerlastinge. Open o most lo-
 uinge Lorde, I beseeche thee, this gate vnto
 me: receaue my harte into this most delite-
 full habitation: geue me passage through the
 same vnto the tender bowells of thy loue: let
 me drinke of this sweete fountaine: let me be
 washed with this holie water: let me be ma-
 de dronke with this most pretious licour. Let
 my soule sleepe in this sacred breste. Here let
 it sleepe: here let it eate: here let it singe swee-
 ly with the Prophet: sayeing: *This is my resting*
place for euer, and euer: here will I dwell: for this pla- ^{psal. 134.}
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Meditation for
HOW OUR SAVIOUR CHRIST
WAS TAKEN DOWNE FROM THE
Crosse: and of the pittiefull lamentation
and bewailinge of the blessed
Virgin Marie.



*Alwayes bearing about in our body the mortification of Iesus
 that the life of Iesus may be manifested in our bodies, 2. Cor. 10.*



armes.

AFTER this, consider how the holie
 bodie of our Sauour was taken
 downe from the crosse: and how
 the blessed virgin receaued it in her

Now

Now the verie same daie in the eueninge, there came those two holie men, Ioseph, and Nicodemus, who reared vp their ladders vnto the crosse, and tooke downe the blessed bodie of our Sauour into their armes. The holie virgin then perceiuinge that the torment of the crosse was now ended, and that the sacred bodie of our Sauour was comminge towarde the earthe, she settethe her selfe in a readines, to geue him a secure haue in her lappe, and to receyue him from the armes of the crosse, into her owne armes. And so she wryngeth her handes verie pittiefullie, and requesteth of those noble men with great humilirie, and instancie, that forsomuch as she had taken no leaue of her deerelie beloued sonne, nor receaued those last embracings of him vpon the crosse at the tyme of his departure, they woulde now suffer her to come vnto him, and not encrease her discomfort on euerie syde. She beseecheth them, that they woulde not deale so straitly with her, as the enemies had done, takinge her sweete sonne from her beinge now dead, as the enemies did, whiles he was yet aliue. O blessed Ladie, how voide of comfort arte thou on euerie syde? For if they denie thee thy request, thou wilt be sore discomforted: and if they graunte thee thy petition (accordinge to thy earnest desire) yet shall thy discomfort be neuer a whit diminished. Thy miseries haue no comfort at all, but onely in thy patience. If

Meditation for

thou goe about on the one side to diminishe thy sorrowe, on the other side it increaseth double. Now yee holie men, what will yee doe in this case? What is your best aduice, and counsell, in this matter? To geue a flat deniall vnto such lamentable reares, and to so blessed a Ladie, in so iust and reasonable a request, were certainlie an vnseemlie acte: and to graunt her the thinge she demaundeth, were to ende her life. You are afrayd on the one syde to discomfort her: and on th'other syde you feare also least perhappes you shoulde be murderers of the mother, as the enemies were of the sonne. In conclusion the pittiefull earnestnes of the holie virgin ouercometh them, and those noble men thought best, that consideringe her great dolefull bewailinge, and lamentation, it shoulde be a greater crueltie to take her owne deare sonne frō her, than to bereiue her of her life. And so they were enforced to graunte her request.

Now when the blessed virgin had by her pittiefull intercession gotten the bodie of her deare sonne into her armes, what tonge is able to expresse the greate inwarde anguishe and sorrowe which then she felte? O ye angells of peace, weepe with this holie virgin. O ye heauens, lament with her. O ye starres of heauen, and all creatures of the worlde, accompanie the blessed virgin Marie, in her great heauines and dolefull lamentation. The blessed mother embraceth the torne, and rent bodie of

of her sweete sonne. She huggeth, and clip-
peth him fast to her brest, (her strenghte ser-
uinge her to this thinge onely :) She putteth
downe her face betwene the thornes of his sa-
cred head. She ioyneith countenance with coun-
tenance. The face of the mother, is embrued
with the bloude of the sonne: and the face of
the sonne, is bathed with the teares of the mo-
ther. O sweete mother, is this happily thy
sweete sonne? Is this he, whom thou concea-
uedst with so great glorie, and broughtest
foorth with so great ioye? Where are now
thy former ioyes become? Whither is thy
wonted gladnes gone? Where is now that
mirrour of beawtie, wherein thou diddest so
often times beholde thy selfe? Now thou ta-
kest no pleasure to beholde him in the face,
because his eies haue lost their light? Now
it auayleth thee not to speake, and talke with
him, because his eares haue lost their hearin-
ge? Now thattonge moueth not, which was
wont to vtter the wordes of heauen. Now are
those eies dimmed, which were w^ot with thei-
re sighte to reioyce the whole worlde. How
it it, that thou speakest not now (ô Queene of
heauen?) How happeneth it, that verie sorrowe,
and heauines, hath thus tyed vp thy tōge? Trew
it is, that the tonge of the blessed virgin was as
it were domme for a tyme: but her harte might
secretly with inward greife speake vnto her
sweete, and dearelie beloued sonne, and saie
vnto him.

Meditation for
THE PITTIEFULL LAMENTA-
TION OF THE BLESSED
virgin Marie.



*Thine owne soule shal a sworde pearce, that out of
many hartes, cogitations may be reueled. Luc. 2. 35.*

Note, that
the inten-
tion of the
awthor is
not to re-
present he-
re exactly
and preci-
sely the af-

O life dead, ô light oscured, ô bew-
tie defyled. What blouddie handes
were those, that haue so disfigured
thy diuine shape? What crowne is
this, that my handes do feele vpon thy head?
What wounde is this, that I see in thy syde?
O highe preist of the worlde? What dolefull
markes, and signes, are these, that my eyes doe
see

see in thy bodie? Who hath bespotted the cleare glasse, and bewtie of heauen? Who hath disfigured the face of all graces? Are these the eies, that were wont to dymne the sonne with their bewtie? Are these the hands, that raised vp the dead, whom they towched? Is this the mowthe, out of which the fower Riuers of paradise issued? Haue the hands of men such power against God? O my sweete sonne, and bloude of my bodie, from whence arose this terrible tempest? What raging storme hath this bene, that hath so bereaued thee from me? O my deere sonne, what shall I doe now without thee? Whither shall I goe? Who shalbe able to helpe me? Manie fathers, and brothers, when they were afflicted, came to entreat thee for their children, and brethen that were dead, and thou with thy infinit vertue, and clemencie, diddest comforte, and helpe them: But I (alas,) that see myne owne deere sonne, my father, my brother, and my Lorde, here dead before me, to whom shall I make sure for him? Who shall comfort me? Where is the good Iesus of Nazareth, the sonne of almightie God, which comforteth the liuinge, and restoreth life vnto the dead? Where is that great Prophet, so mightie both in wordes and worckes.

O my sweete sonne, which heretofore hast bene my comfort, and rest, but now a verie sharpe knyfe to my sorowfull and heauie harte. What hast thou done, why the

fections of
the blessed
virgin: but
onlie by
expressinge
her doleful
greifes, to
moue the
readers to
deuotion,
and pietie.

Meditation for

Iewes shoulde thus crucifie thee on the crosse? What cause had they to put thee to so cruell and shamefull a death? Is this the thanks for so manie good workes, as thou hast wrought emonge them? Is this the rewarde, that is giuen vnto vertue? Is this the recompence, for such diuine doctrine? Hath the wickednes of the worlde extended it selfe so farre? Hath the malice of the deuill bene so furiousslie bent? Hath the goodnes, and clemencie of almightie God yealded so farre forthe? Is the horror, and hatred which almightie God beareth against synne so passinge great? What? was so great a satisfaction requisite, to satisfie for the synne of one? Is the rigour of godes iustice so streight? Doth almightie God make so great accompt of the saluation of men?

O my sweete sonne, what shall I doe without thee? Thou arte my sonne, my father, my spouse, my maister, and all my companie? I am now become, as it were an Orphan without a father: a widowe without a husbande: I am now alone, and depriued of such a maister, and of such a sweete companion. Now shall I not see thee anie more to enter in at my gates, wearied with the discourses, and preachinge of the gospel. Now shall I no more wype of the sweate from thy face, which was so ofrentymes sonneburned, and tyred with painfull trauels, and Iourneis. Now shall I see thee no more sittinge, and eatinge

at my table, and ministringe foode to my soule with thy diuine presence. Now Alas, this glorie is finished: this daye is this ioye ended, and my solitarines beginneth presently.

O My deare sonne, why speakest thou not vnto me? O tonge of heauen, that hast comforted so manie with thy wordes, and geuen speache, and life, to so manie persons: who hath put thee to such a great silence, that thou speakest not to thy louinge mother? How is it, that thou hast not at the least left me some legacie, wherewithall I might comfort my selfe? Well, I will take it by thy licence. This Royall crowne shalbe my legacie. Of these nayles, and of this speare will I be thy heyre. These so pretious Iewels will I kepe alwaies in my harte. There shall thy nailles be knocked in. There shall thy crowne, thy scourges, and thy crosse, be kepte, and preserued. This is the inheritance which I haue chosen to enioye all the daies of my life.

O how litle while doe the ioyes of the earthe endure? And how soare doth that greife smarte, which cometh after muche prosperitie? O Bethelem, ô Ierusalem, how farre doe these daies differ from those, which I haue had in you? What a cleare night was that, and what an obscure daie is this? What a great ioye, and riches had I then: and what a greate greife and penurie haue I now? The losse of so great a treasure, can not be litle. O blessed

Meditation for

Angell, where are now those great praises of thy olde salutation? It was not in vayne, that I was in such a great trouble, and feare, at that tyme. For after great praises, there must needes followe, either some great faulle, or some great crosse, and tribulation. Our Lorde will not haue his giftes to be in vaine, Idle, and without exercise. He neuer geueth honor without charge: nor superioritie without seruitude: nor great aboundance of grace, but to make vs able to suffer great trouble, and persecution. Then thou diddest calle me, *Full of grace*: and now am I full of sorowe. Then thou diddest calle me, *Blessed emonge all women*: and now am I the most afflicted of all women. Then thou diddest saie, *our Lorde is with thee*: now he is also with me, howbeit not aliuie, but dead, as I now holde him here in myne armes.

Luc. 1.

O my sweete redeemer and sauiour, was it anie offence in me, to holde thee in my armes, with so great ioye, when thou wast but newly borne, that I shoulde now come to holde thee in them so soare tormented? Was it anie faulte in me, to take so great pleasure in geuinge thee the sweete milke of my brestes, that now thou shouldest geue me to drinke of such a bitter cuppe? Was it anie fault in me, to beholde my selfe in thy face, as in a bright glasse: that thou hast thus ordeined that I shoulde now see thee thus cruellie rente, and tormented? Was it anie offence in me,

me to loue thee so entierly, that thou shouldst now cause my loue to become my tormentor? And that I should now suffer so much the greater greife, by how much I loued thee more entierlie?

O heauenly father, ô louer of men, which art mercifull towards them, and rigorous towards thyne onelie and deerlie beloued sonne. Thou knowest how great the waues, and tempestuous sourses are, which lye beeing at this presente against my dolefull harte. Thou knowest that this harte of myne hath abidden so manie deathes, as there haue bene whippes, and stroakes, geauen vnto this holie bodie of thy sweete sonne. Howbeit, although I be the most afflicted of all creatures, yet doe I geue thee infinite thanks for this greate sorrowe, and greife, that I sustaine. It is a sufficient comfort vnto me, to vnderstande, that it is thy blessed will that it shoulde so be. Anie thinge that cometh from thy handes, I must needes take in good worth, though it were a sharpe knyfe, and woulde thrust it euen into my bowels. I geue thee most humble, and hartie thanks, both for my prosperitie, and aduersitie: and as well and euen in as equall wise for the one, as for the other. And for the vse, and commoditie of thy benefittes, which I haue hitherto enioyed, I blesse thee: And I am nothings discontented, that thou doest now take them away from me. I mislike not of that, but I doe

Meditation for

LUC. 2.

rather restore to thee the thinge againe, that was committed to my custodie, and doe yeelde vnto thee most humble and hartie thanks. Both for the one, and the other, the angelles blesse thee, and with them my teares also blesse thee for euermore. Howbeit I beseech thee ô my most louinge and mercifull father (if it maye stande with thy blessed will, and pleasure) that the martirdome which I haue alreadie suffered for these thirtie and three yeares maie content thee. Thou knowest ô Lorde, that from the daie, that holie Simeon signified this matirdome vnto me, all my pleasures haue bene mingled with bitter gaule. And from that tyme hitherto, I haue had that sorrowfull daie euer lyenge ouerthwarthe my heauye harte. In the midst of my Ioyes, I haue bene alwaies assaulted with the remembrance of this dolorous sorrowe: and I neuer had anie Ioye so pure, but that it was myngled with the terrible sorrowes, and feares of this daie. I knowe well, that all this was directed by thy diuine prouidence, and that it was thy blessed will, that from that tyme I shoulde haue knowledge of this misterie, to the ende, that as the sonne caried the crosse euermore before his eies, (euen from the verie daie of his conception:) so shoulde his mother carie it also. For thy will, and pleasure is, that those that be thyne shoulde alwaies suffer, and be afflicted in this transitorie life: And thou wilt not that our ioyes should

shoulde be great or perpetuall in this vale of teares, though they be such as we take in thee. to suffer,
and be afflicted in
this life.

Wherefore ô my kinge, vouchsafte now I beseech thee, if it maie so stande with thy blessed will, that this maie be the verie last of my martirdomes: if not, thy holie will be fulfilled both in this, and in all other thinges. If thou thinke one martirdome be to litle for a poore seelie woman, thou knowest verie well ô Lorde, that I haue bene so oftentimes a Martir, as there haue bene woundes, and strookes geuen to the most blessed bodie of my sauiour. His martirdomes are now al ended, but myne in beholdinge him thus cruellie tormented doe beginne a freshe. Commaunde deathe to retourne againe, to take the spoyle, which he hath left behinde him: and let him carie the mother also with the sonne to the graue. O happie sepulchre, that succeedest me in myne office. The crowne that they take from me, they geue vnto thee, forsomuch as thou encloest him within thee, whom I haue had enclosed in my bowelles. My verie bones woulde reioyce, if they might see them selues laied vp there, and certainlye there shoulde my life be laied also. My harte, and my soule will I burie there, (for that maie I doe) but as for my bodie, burie thou it there also (ô Lorde) I beseeche thee, for that I maie not doe without thee. O death, why arte thou so cruell, as to seperate me from

Meditation for

him, in whose life my whole life consisteth? Thou arte sometimes more cruel in pardoninge, thā in killinge. Suerly thou haddest shewed thy selfe verie pittiefull towards me, if thou haddest taken vs both together: But now alas, thou hast bene cruell in killinge the sonne, but farre more cruell in sparinge the mother.

Such wordes as these, woulde the blessed virgin speake priuēlie in her harte: and the like might those holie Maries, that accompanied her speake also. All that were present wepte very tenderly with her. Those holie Matrones wepte: those noble Gentilmen wepte: heauen and earthe wepte: Yea all creatures accompanied the teares of the blessed virgin Marie.

The lamentation of
S. Iohn the
Euāgelist.

The holie Euangelist also wepte verie lamentable, and embracing the blessed bodie of his maister, sayd: O my good Lorde, and maister, who shall be my teacher from henceforth? To whom shall I resort to be resolved in my dowtes? Vpon whose brest shall I rest my selfe? Who shall imparte to me the secretes of heauen? O what a straunge chaunge, and alteration is this? The last euening thou sufferedst me to rest vpon thy holie brest, and gauest me the Ioyes of life: and now doe I recompence that grear benefit, with holding thee dead on my brest. Is this the face, which I sawe transfigured vpon the mownte Thabor? Is this that figure, which was more cleare, than the sonne at noone daie?

Lykewise that holie sinner, Marie Magdalen
wepte

wepte full bitterlie also, and embracinge the feete of our Sauour said: O light of myne eies, and redeemer of my soule: if I shall see my selfe ouercharged with sinnes, whone shall receaue me? Who shall cure my woundes? Who shall answere for me? Who shall defende me agaynste the Pharisees? O how farre otherwise helde I these feete, and washed them, whē thou receauedst me, lyinge prostrate at them? O my sweete hart roore, and most entierly beloued, who coulde bringe to passe, that I might now die with thee? O life of my soule, how can I saie, that I loue thee, seinge I see thee here dead before myne eies, and yet doe remaine aliae?

The lame-
ration of
S. Marie
Magdale-
ne.

After the like maner did all that holie companie weepe, and lamente, watering and walshinge his holie bodie with their teares. Now when the hower of his buriall was come, they wynde his holie bodie in a cleane linnen clothe: They bynde his face with a napkin: And layinge his bodie vpon a beere, doe carie it to the place of his buriall, and there they laye in that most pretious treasure. The sepulchre was couered with a stone: and the hartte of the blessed mother with a darke clowde of heauines, and sorrowe. There is she once agayne bereued of her sonne. There beginneth she a freshe to lamente her solitarines. There she seeth her selfe dispossessed of all her treasure. And there her hartte remaineth buried, where her treasure was left.

The buriall
of our Sa-
uours bo-
die in the
sepulchre.

DECLARATION, WHY THE
BLESSED VIRGIN MARYE, AND
 all most persones, are afflicted in this pre-
 sent transitorie life, with diuers
 aduersities, and tribulations.

§. III.



Heauenly father, litle of thy
 infinit goodnes, and mercie,
 thou wouldest that thy blessed
 sonne shoulde thus suffer for
 our synnes: why wouldest thou
 that this holie virgin his blessed mother
 shoulde suffer also, who neither deserued
 death for the sinnes of others (for so much as
 thy sonnes death sufficed for them:) neither yet
 for her owne, seeing she neuer committed anie
 manner of synne in all her whole life? How
 easilie might this her tribulation haue bene
 tempered, if at that times she had bene for-
 the of the citie of Ierusalem, where if she had
 bene absent, she shoulde not haue seene with
 her eyes the cruell death of her onely and
 deariest beloued sonne, neither haue so grea-
 tely augmented her sorrowe, and griefe, with
 the sight of the present obiecte, and with be-
 holdinge him sufferinge his so manifolde, and
 cruell tormentes vpon the crosse. O wonder-
 full dispensation, and counsell of almightie
 God! Thy will was o Lorde, that the blessed
 virgin shoulde suffer, not for the redemption

of

of the worlde, but because there is nothinge
in the worlde more acceptable vnto thee, than
to suffer for the loue of thee. Emonge all
things created there is nothinge more pre-
cious than in heauen the glorious loue of the
bleſſed Saintes, and in earthe the troubled
and afflicted loue of iust persons. I meane
than the loue of iust persons, that is tried
with aduersitie, affliction, and tribulation. In
the howſe of almightie God, there is no grea-
ter honor, than to suffer for the loue of God.
Emonge all the good workes, and ſeruiſe,
that our Sauour did vnto thee in this worl-
de, this was that which thou haſt appoynted,
and accepted, for the moſt cheefe, and princi-
pal worke, to be the meane of our reparatiō &
redēption: This was the iewel, & precious ſto-
ne, that emonge all the riches of vertues,
which that riche marchant laide before thee,
liked thee beſt: for the which thou gaueſt vnto
him whatſoeuer he demaunded, which
was the redemption of the worlde. Now then,
if this iewel be of ſo great valowe, and eſtima-
tion, in the ſighte of almightie God, it were
not meete, that ſuch a riche peece, as this is,
ſhoulde be wantinge in our bleſſed Ladye,
who was of all perfect women, the moſt per-
fecte, and moſt acceptable in the ſight of al-
mightie God.

Moreover, there is no worke in this worl-
de that maketh a more manifeſt, and perfe-
ct ſhewe of true vertue, than to ſuffer for
the loue of God.

The moſt
manifeſt,
and perfe-
ct ſhewe

Meditation for

we, and
proufe,
of trewe
vertue, is
to suffer
tribulations
for the lo-
ue of God.

tribulations for the loue of God. For the prou-
fe, and tryall of true loue, is to haue true pa-
tience for the beloued. And there is no triall,
and proufe, so farre from all suspition, as this
is. And like as almightie God him selfe did
neuer discouer the greatnes of his loue vnto
men so clearelie, and perfectly, (though he
other benefittes which he bestowed vpon the
were verie great) vntill he came to suffer for
the: euen so shall they neuer discouer their lo-
ue towards him fully, and perfectly, (be the-
re other seruices they doe vnto him neuer so
manie, and great,) vntill they come to suffer
tribulations for his sake. *Tribulation* (as S. Pau-
le saith) *is the occasion, and matter of patience*: And
patience is the proufe, and triall of true ver-
tue. And this proufe geueth vs a hope of
glorie. For this cause therefore, a man ought
alwayes to suspecte all vertue, and holines,
which he perceaueth in him selfe, vntill it be
a iust, and tryed and prooued with the testimonie of tri-
godlie cau- bulation. For as the Wise man saith: *The ves-*
sels of claye are tried in the furnace: but the hartes of
the iust, in the furnace of tribulation.

Almightie God in all the workes of natu-
re hath not made anie one thing that shoul-
de be idle, or in vaine: muche lesse woulde he,
that in the workes of grace, his gistes shoul-
de be idle, and in vaine, And therefore he de-
uideth to euerie one of his electe, the bur-
then, and charge, which he must beare, accor-
dinge to the forces, and talent of the grace,
he

Rom. 5.

Patience is

the proufe

of trewe

vertue, if it

be exerci-

sed in suf-

feringe for

defence of

a iust, and

tryed and

prooued

with the

testimonie

of tri-

godlie cau-

bulation.

For as the

Wise man

saith: *The*

ves-

sels of claye

are tried in

the furnace:

but the

hartes of

the iust, in

the furnace

of tribulation.

Eccles. 27.

Rom. 5.

Patience is

the proufe

of trewe

vertue, if it

be exerci-

sed in suf-

feringe for

defence of

a iust, and

tryed and

prooued

with the

testimonie

of tri-

godlie cau-

bulation.

For as the

Wise man

saith: *The*

ves-

sels of claye

are tried in

the furnace:

but the

hartes of

the iust, in

the furnace

of tribulation.

he hath receaved. So that here in this short transitorie life, it is not to be esteemed for the greater loue, and frendship, if almightie God doe geue vs greater pleasure and ease: but rather, if he geue vs greater tribulation, and aduerfitie. *Thow shalt geue vs o Lorde,* (saierh the Ptopher) *to drinke teares by measure.* And the measure is this, that he that is most and greatest in thy grace, and fauour, is commonly most afflicted, and troubled in this transitorie life. When Moyses made that peace and accorde, betwene almightie God, and his people, the holie scripture sayth, that he sprinckeled all the people with an Isope dipped in bloude, and this beinge done, the rest of the bloud that remained, he sprinckeled vpon the altar. Wherefore let all those, that determine to be the friendes of almightie God vnderstande hereby, that theire loue, and frendship with him, must be celebrated, and dedicated with bloude: and not onelie with the bloude of Christ, but euen also with the proper bloude of euerie one: to wit: with patience, and sufferinge of troubles, and aduerfities. Our Sauour Christ at that last suppered, which he made with his disciples, dranke first him selfe of the Cuppe, but after he had drōke him selfe thereof, he gaue the remnant vnto his ghestes, which he had inuired, and commaunded them, to deuide the same emonge them, and that euerie one of them shoulde also drinke his drawght of that cuppe. So that

Psalms. 79.

He that is greatest and most

singular in the loue,

and fauour of God, is

commonlie most afflicted with

tribulations in this life.

Exod. 24.

Note, how our loue,

and frendship,

with almightie

God, must

be celebrated, and de-

dicated with bloude.

Meditation for

All Christians must drinke their parte of Christes cuppe, and as members of Christ forme the selues with our sauiour Christ in sufferinge. Howbeit herein standeth the difference, that as concerninge the common sorte of people, and those, that are Imperfecte, it is sufficient if they be sprinckled with bloude: but those deuout godlie persons, that are more nearly approached, and ioyned vnto almightie God, and be such, as are worthe to be called his aulters, these must not onelie be sprinckled with bloude, but they must

A notable comfort for all Catholickes that be persecuted by heretic-kes. There were neuer anie persons more tossed with aduersities, and tribulations in this worlde: than these two were.

Our sauiour Christ, and his blessed mother, were the two persons, that of all others in this worlde, were most entierly beloued of almightie God. Now these two, as they farre passed, and excelled all creatures in vertue: so did they likewise in sufferinge. And vndoubtedly there were neuer in the worlde two better persons, nor more tossed, and turmoyled with aduersities, afflictions, and tribulations, than these two were.

Be of good comfort therefore all yee Catholickes, that are in tribulation, assuringe your selues, that the more troubles, afflictions, emprisonmentes, and crosses you susteine, the

more

more like you are vnto our Sauour Christ, and his holie mother. Be of good comfort, all ye Catholikes that are troubled. For you are not therefore the more forsaken of almighty God, but rather (if you haue patience in your troubles,) you are certainlie the more in his grace, and fauour, and more singulerlie and dearlie beloued of him. Be of good comfort, againe, and againe. I saie: all ye Catholikes that are afflicted, and troubled, for there is no sacrifice more acceptable vnto almighty God, than a troubled and afflicted harre: neither is there anie signe more certaine of his loue, and friendship, then patience in tribulation. Let no man therefore sclander tribulation, for that were to sclander our sauour Christe, and his blessed mother: yea it were to bringe a sclander vpon almighty God him selfe, who alwayes sendeth tribulations and afflictions to his friendes.

Psalm. 34.
There is
no signe
more cer-
taine of
the loue,
and fauor
of God,
than to
haue pa-
tience in
tribulatio.

What thinge is tribulation, but onely a crosse? And therefore what other thinge is it, to defame tribulation, but to defame the crosse? Againe what is it els to flie from tribulation, but to flie from the crosse? Now if we worshippe the dead Crosse, which is the figure of the Crosse, why flie we than from the liuelie crosse, which is, to suffer by the crosse of tribulation? This is to Imitate, and followe the Iewes, of whom our sauour sayth, that when they had persecuted the Prophetes, they made for them afterwarde verie

To flie fro
tribulatio,
is to flie
from the
crosse.
Luc. 11.

great, and sumptuous sepulchers: honoring them after they were dead, and persecuting them, whilst they were alive. And even so it seemeth that those wicked Christians doe likewise in a sorte imitate them, which on the one side doe worshippinge the dead Crosse, and on the other side doe denye, and spit at the livinge Crosse: Which is the sufferinge by the crosse of tribulation.

And let no man be discomfited, and saie, that he suffereth for his synnes, (or without synne: for howsoever thou suffer, all is finallye in effect to suffer vpon the crosse. For if thou suffer for thy synnes, (and doe hartelie repent them) thou sufferest vpon the crosse of the good theiffe: But if thou suffer without sinne, and without deserte, thou oughtest to take the more comfort thereof, because this is to suffer euen vpon our Sauiours owne Crosse.

SONE

S O N D A I E

moringe.

THIS daie (after thou hast made the signe of the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the misterie of the holie Resurrection: in which thou maist consider these fower principall pointes: to witt: of the descendinge of our Sauour into that place of hell, which is commonly called by the Learned diuines: *Limbus Patrum*. Of the Resurrection of his holie bodie: Of his appeareinge first to our blessed Ladie, and afterwarde to S. Marie Magdalene, and to the disciples.





*That he ascended, what is it, but because he descended
also first into the inferior partes of the earth. Ephes. 4.9.*

The text of the holie Euangelistes.

MARK. 16.

VPON the Sondaie next en-
suinge after this Fridaie of
the Passion, verie earlie in
the morninge before the breake
of the daie, Marie Magdalen ca-
me

me to the sepulcher, and sawe the
stone remoued from the tombe,
and perceaued that the bodie was
not there. The which, when she
fownde not, she stonde without
the sepulcher in the garden wee-
pinge. And as she wepte, she bo-
wed her selfe downe into the se-
pulcher, and sawe two Angells in
white, sittinge the one at the head,
and the other at the fecte of the
place, where the bodie of Iesus
was laid. And they said vnto her:
Woman, why weepest thou? She
made answer, and sayd: They ha-
ue taken awaie my Lorde, and I
knowe not where they haue laid
him. When she had thus said
she turned her selfe backe, and
sawe Iesus standinge, and knewe
not that it was Iesus. Iesus sayd
vnto her: Woman, why weepest
thou?

thou? Whom seekest thou? She
supposinge that he had bene the
gardener of that garden, sayd vn-
to him: Sir, if thou hast taken him
awaie, tell me where thou hast
laid him, and I will take him awaie.
Then sayd Iesus vnto her: Marie.
And she sayd vnto him, Maister.
Iesus sayd vnto her. Towche me
not, but goe, and tell my bre-
thern, that I ascende to my fa-
ther, and your father, to my God,
and your God. Marie Magdalen
came forthwith awaye, and tolde
these thinges vnto the Disciples,
sayenge: I haue seene our Lorde,
and he tolde me these, and these
thinges, that I shoulde tell them
vnto you.

The same daie, late in the eue-
ninge, when the doores were shut,
where the disciples were assem-
bled

bled for feare of the Iewes, Iesus came, and stooode in the middes of them and sayed vnto them Peace be with you. And when he had so said, he shewed vnto them, his handes, and his syde. Then were the disciples glad, when they had seene our Lorde. Then sayd Iesus againe vnto them: Peace be with you. As my father sent me, so sende I you. And when he had sayd those wordes, he breathed vpon them, and sayd: Receaue the holie Ghost. Whose synnes so euer yee shall forgeue, they be forgeuē vnto them: and whose synnes so euer ye shall reteyne, they are reteyned.

At that tyme, Thomas one of the twelue, who was also called Didimus, was not with the disciples whē Iesus came. The other disciples therefore (whē he came) saied vnto

him. We haue scene our Lorde. But he sayd vnto them. Except I see in his handes the prynte of the nailles, and put my synger into the holes of them, and put my hande into his syde, I will not beleue it. And eight daies after, his Disciples were againe within, and Thomas with them. Then came Iesus againe, when the doores were shutt, and standinge in the middes of them: sayd: Peace be with you. And after he sayd vnto Thomas. Put thy finger here, and see my handes, and bringe hither thy hande, and put it into my syde, and be no more incredulous, but faithfull. Thomas answered, and sayd: My Lorde, and my God. And Iesus sayd vnto him. Thomas, because thou hast scene, thou beleuest. Blessed are they, that ha-

ue not seene, and haue beleued,
Manie other signes did Iesus wor-
ke also in the presence of his dis-
ciples, which are not written in
this booke: but these things are
written, that yee might beleue,
that Iesus Christ is the sonne of
God, and that beleuinge, yee
might haue life by him.

MEDITATIONS UPON

these poyntes of the
text.



THIS is the daie that our Lorde
hath made, let vs reioyce, and be-
merie in it. Our Lorde who is
the maker of all times hath ^{why the}
made euerie daie: but this daie, ^{daye of}
Christes
espéciallie he is sayd to haue made, forsom- ^{resurrectiō}
che as on this daye he finished the most ex- ^{is speciallie}
cellente of all his workes, to wit, the worke of ^{called our}
our redemption. Now as this worke is called ^{Lordes}
^{daye.}
^(by)

Meditation for

(by way of excellencie) the worke of God, by reason that it farre passeth all his other workes: euen so also this daie is called the daie of God, for that vpon this daie he finished this worke, which was the most excellent of all his workes.

It is also sayd, that our Lorde made this daye, because whatsoeuer was done in it, was done onely by his owne hande. In other feastes and mysteries of our Sauour, there is euer some thinge that we haue done our selues, because there is alwaies in them some thinge of payne, which payne grewe of our sinne, and therefore there is some thinge belonging vnto vs. But this daye is not a daie of trauell, nor of paine, but a puttinge awaie, and bannishment of all paine, and a fulfillinge of all glorie, and therefore it is whollie and

The ioye-
full daye of
Christes
Resurre-
ction.

purelie the daie of God. Who is he then that will not reioyce vpon such a daye as this is?

This daie all the humanitie of Christ reioyced: The blessed mother of Christ reioyced: the disciples of Christ reioyced: heauen and earth reioyced: yea hell it selfe had his part of this ioye. This daie the sonne shyned more

clearly than it did anie other daie, because it was meere that it shoulde serue our Lorde

with his light on this daie of his reioycinge, as it had serued him before with his darkenes on the daie of his Passion. The heauens

which before in the daie of his passion became darke, because they woulde not see their

creator naked, doe now on this dayeshynewith
a singuler cleannes, to see him how he cometh
foorth as a conqueror out of the sepulchre.
Let the heauens therefore reioyce, and thou o
earthe take part of this ioye: because this daie
there shyneth a greater brightnes out of the
sepulchre, than from the very sonne it selfe,
that geueth light in the heauens. A certaine
holie Father geuen muche to contemplation
sayth, that euerie Sondaie morninge when
he rose to mattins, he tooke so great ioye by
callinge to minde the misterie of this daie,
that it seemed to him, that all creatures both
of heauen, and earthe, did singe at that how-
re, with lowde voices, and saye: *In thy resur-
rection o Christ, Alleluia. The heauens and earthe
reioyce, Alleluia.*

Now to vnderstande somewhat of the mi-
sterie of this daye, consider first of all, howe
our Sauour hauinge finished that painfull
iourneye of his passion, as he ascended with
passinge great charitie vpon the crosse for our
sakes, euen so did he descende downe into
hell with the like loue and charitie, to finishe
the worke of our reparation. Eor as he tooke
death as a meane to deliuer vs from death:
euen so did he likewise goe downe to hell,
vsinge that as a meane to deliuer such as be
his from hell.

Now therefore let vs consider, how this
noble triumphant conqueror goeth downe
into hell, clothed with brightnes and strégthe,

Meditation for

Exod. 35.

whose entrie Eusebius Emisenus describeth in these wordes. O beawtifull light, which shininge from the highest parte of heauen, diddest geaue light with a suddaine and vnwonted brightnes to them that were in darckenes, and in the shadowe of deathe. Eor at the verie instant, that our Sauour descended thither, immediatlie that euerlastinge darke night shyned verie brightlie, and the noyse of them, that there lamented ceased forthwith, and all that cruell route of tormentors trembled, to behoulde our Sauour Christ present. There were the princes of Edom troubled, and the mightie of Moab quaked for feare, and the inhabitantes of the lande of Canaan were sore amased, and astonied. Incontinently all those infernall tormentors begane in the midst of their obscure darkenes to murmure emonge them selues, and to saye: who is this, that is so terrible, so mightie, and withall so bright? There was neuer seene anie man like vnto this in oure quarters. There was neuer the like persons sent into theses dennes from the beginninge of the worlde vnto this daie. What? he loketh as one that woulde rather assault vs, than paie here anie dette: and as one that woulde soner geue vs an ouerthrowe, than be punished as a sinner. He seemeth to be a Iudge, and no guiltie person. He cometh with great might to fight, and not to suffer anie payne. Where stoode our garde, and the porters of our gates, when this conqueror brake

brake our stronge inclosures, and entered thus
perforce vpon vs? What maie he be, that is of
such a mightie puillance? If he were faultie,
he woulde not haue bene so hardie? And if
he had broughte with him anie obscuritie of
synne, he coulde neuer haue thus geuen light
to our darkenes with his brightnes? If he be
God, what hath he to doe in hell? If he be a
man, how is it that he is so bolde? If he be
God, what hath he to doe in the sepulchre?
If he be a man, how happeneth it, that he hath
spoyled our stronge prison of *Limbus*?

O Crosse that hast after this maner defeited
our hopes, and bene the cause of this our
great losse, and dammage. Vpon a tree we gay-
ned all our riches, and now vpon a tree we
lose them all againe.

Genes. 3.

Suche wordes as these murmured those in-
fernall feindes emonge themselves, at what
time the noble triumphant conqueror our
Saviour Christe entered therein, to deliuer
his prisoners. There stode all the soules of
the iust gathered together, that had from the
beginninge of the worlde, vntill that howre
departed out of this lyfe. There might yee ha-
ue seene, one Prophet sawed a sonder: an other
stoned: and other hauinge his necke broke with
a barre of yron: and others that had with other
kyndes of death glorified almightie God. O
glorious companie! O most noble treasure
of heauen! O most magnificent, and riche par-
te of the triumphe of our Saviour Christe!

Genes. 6.

Genes. 22.

Genes. 27.

Luce. 2.

Luce. 15.

There were those two first persons (to wit Adam, and Eve) who in the beginninge peopled, and increased the worlde: whiche two, as they were the first in synne, so were they the first also in faith, and hope. There was that holie olde man Noë, who by buyldinge of the great Arke, preserved seede that the worlde might be replenished, and peopled againe, after the ceasinge of the waters of the floude. There was the Patriarke Abraham the first father of the beleeuynge people, who deserued before all others to receiue the testament of God, and the signe, and separation of his familie from others, by the marke of Circumcision in their fleashe. There was his obedient sonne Isacke, who in caryenge vpon his shoulders the woode wherewith he shoulde be sacrificed, represented the sacrifice, & redemption of the worlde. There was Iacob the holie father of the twelue trybes, who by puttinge ypon him an others apparell, and straunge garments, gayned his fathers blessing: which figured the misterie of the humanitie and incarnation of the euerlastinge worde. There was the holie S. Iohn Baptiste also, as a guest, and newe inhabitator of that lande: and likewise the blessed olde man Simeon, who woulde not depart out of this worlde, vntill he had seene with his eies the redeemer of the worlde; and receyued him in his armes; and songe like a swanne before his death that sweete songe: *Nunc dimittis: &c.* There had the poore feelie

feelie Lazarus mentioned in the Gospell his place also, who by meanes of his teares, and patience, deserued to be partaker of that so noble companie, and hope.

All this quyer, and assemblie of holie soules were there mourninge, and sighinge for this daie. And in the midst of them (as maister of the chapel) was that holie kinge, and Prophet Dauid, who without ceasinge repered his auncient lamentation, *As the hart longethe after the fountaines of waters, euen^{psal. 42.} so doth my soule longe after thee my God. My reares were bread vnto me dase, and night, whiles they saie vnto my soule, where is thy God? O holie kinge Dauid, if this be the cause of thy lamentation, now maist thou cease from singinge this songe: for here thy God is now present, and and here is thy Sauour, whom thou maist now enioye. Chaunge this songe therefore, and singe that other songe which thou diddest singe longe before in spirite. Thou hast blessed thy lande. (O Lorde,) thou hast deliuered^{psal. 84.} Iacob out of captiuitie. Thou hast pardoned the iniquitie of thy people, and hast dissembled the multitude of theire sinnes. And thou holie Iemie that wast stoned to death for the same Lorde, shut vp now thy booke of lamentations, which thou diddest wryte, when thou beheldest the destruction of Ierusalem, and the ruine of the temple of God. For euen within these three daies, thou shalt see another temple builded vp, farre more beautiful*

Meditation for

than that was, and thou shalt see an other more goodlie Ierusalem renewed through our the worlde.

The greates
ioye of the
olde fa-
thers, in

Isaia 62. 1.
at the de-
scendinge
of our Sa-
uiour thi-
ther, to de-
liver them
fro thence

Exod. 14.

Exod. 15.

Now when those blessed fathers sawe their darkenes chaunged to a goodlie bright light: when they sawe the tyme of their bannishemēt expired, and their glorie now begonne, what tongue is able to expresse the passinge inwarde ioye that they felt? O how glad were they to see themselves now deliuered out of the captiuitie of Egypt, and their enemies drowned in the redde Sea? How hartelie did they singe altogether, and saie: *Let vs singe vnto our Lor- de, for he hath gloriously triumphed. He hath overthrowen both the horse, and the horsemen into the see.* With what inwarde affection (trowe ye) did the first father of all mankinde prostrate him selfe before the feete of his sonne, and Sauour, and saie vnto him, *Thou art now come my dearlie beloued Lorde; whome I haue so longe tyme looked for to redeeme my synne.* Thou art come to fulfill they promise, and hast not forgotten them that did put their trust in thee. The difficultie of the waie, thou hast ouercome with thy great pittie and mercie: and with thy passinge great loue thou hast ouercome also the painfull traouilles, and tormentes of the Crosse.

No tongue is able to expresse the great ioye of these holie fathers. But the ioye that our Sauour had to see such a multitude of soules redec-

redeemed by the merites of his passiō was farre
greater without all comparaisō. O sweete
Lorde, how well wouldest thou then accompt
the greate labours, and paynes of thy crosse
employed, when thou sawest what goodly frute,
that most blessed and sacred tree began-
ne to yeilde. The Patriarke Ioseph when he *Genes. 24.*
had two sonnes borne vnto him in the lan-
de of Egypt, made none accompte of all his
paines, and traueils past: and in signification
thereof, he called the first sonne that was
borne in that countrie Manasses, sayeing:
God hath caused me to forger all my tra-
ueilles, and the howse also of my father. If Io-
seph reioyced so muche at the birthe of one
sonne: What might our Sauour now thinke,
when he sawe him selfe beset on euerie
syde, with such a number of sonnes, after the
ende of his tormentes, and Martirdome vpon
the crosse? What might that pretious oliue
thinke, when it sawe rownde abowte her so
many, and such goodly braunches shootin-
ge out on euerie syde?

::

T. 4.

Meditation for
O F T H E R E S U R R E -
ction of the bodie of our Sauour.



Now Christ is risen againe from the dead, the first fruite of them that sleepe. 1. Cor. 20.

§. II.

B V T O my Sauour what meanest thou, that thou geuest no parte of this thy glorie to thy most holie bodie, that lieth waytinge for thee in the sepulchre? Thou knowest well (ô Lor-de) that the lawe, that was made concerninge the

1. Reg. 30.

the diuision of spoiles sayth, that there shoulde be geuen as great a portion to him, that remaineth in the tentes, as to him that entereth into the battell. Thy holie bodie hath remained waytinge for thee in the sepulchre, whilest thy most holie soule entered into hell to geue the battell. Make therefore an equall diuision of thy glorie to thy bodie, forsomuch as thou hast now wonne the battell.

The holie bodie of our Saviour, laie in the sepulchre in such a pittiefull forme as he had left it; stretched out alonge vpon that colde stone; wounde vp in his wyndinge sheete: his face couered ouer with a napkin; and all the partes of his bodie whollie rent, and torne. It was now after midnight, and the dawninge of the daie approched neare at hande, when the sonne of iustice had determined to preuent the sonne of the morninge, and to be before him in this daies iourney. In this blessed tyme therefore entered that glorious soule into his sacred bodie. And how (thinke you) did it adorne the same? Suerly there is no tonge able to expresse it in wordes: Howbeit by an example we maie perceaue somewhat thereof. We see sometymes towards the west a verie obscure, and darke clowde: and if happelye the sonne doe take it before his goinge downe, and beate vpon it, and couer it all ouer with his beames, it is wonte to cause it to appeare all beautifull, all

Meditation for

goodly, and all glisteringe like golde : inso-
muche as it seemeth to be the verie sonne
it selfe. Now in like maner did that glorious
soule after it was inuestured in that holie bo-
die, and entered into the same. For it con-
uerted all the darkenes of the bodie into li-
ghte, and all his filthines into beautie, and
caused the bodie that was the fowlest of all
bodies, to become the fairest, and most beau-
tifull of all bodies. After this sorte our Sau-
our riseth againe out of the sepulchre, altoge-
ther perfectlie glorious, as the first begotten
of the deade, and the figure of our resurre-
ction.

Genes. 41.

This is that holie Patriarke Ioseph, who
is nowe deliuered out of prison, the heare of

Exod. 2.

his mortalitie beinge cut off, and apparailled
with the garmentes of immortalitie, and ma-
de Lorde of the lande of Egipt. This is that
holie Moyse, who was taken out of the wa-
ters, and out of the poore rushe basket, and
is now come to destroye all the power, and

Hester. 6.

chariottes of kinge Pharaon. This is that holie
Mardocheus, who after he had put off his sac-
keclothe, and ashes, and was apparailled with
roiall garmentes, ouercame his enemye, and
crucified him vpon his owne crosse, and deli-

Daniell. 14.

uered all his people from deathe. This is that
holie Daniell, who is now come forth out of
the lyons denne, and hath not receyued anye
dammage at all of the furious, hongrie, and

Iudith. 18.

sauctionous beastes. This is that ströge Sampson,
who

who beinge enuironed abowt with his enemies, and enclosed within the citie ryserh vp at midnight, and breaketh vp their stronge gates, and lockes, and so defeyreth the malicious purposes, and designementes of his aduersaries. This is that holie Ionas, that was allotted to die, to deliuer his companions from death, who entrynge into the belly of that great beast, is the thirde daie cast vp againe vpon the coast of Ninijue.

Who is this, that beyng betweene the hongrid lawes of the deuouringe beast, coulde not be eaten of her? Who is this, that was swallowed downe into the bottom of the waters, and enioyed neuertheless the aire of lyfe? Who is this, that beinge sonke downe into the deapth of perdition, caused euen death it selfe to serue him? This is our glorious Saniour, who was snatched awaye by that cruell beast, which is neuer satisfied (to wit, by death) which after she had him in her mouth, and perceaued the worthines of the praie, trembled, and quaked for feare, and coulde not holde it. For althoughe the earthe swallowed him after he was dead, yet findinge him free from all faulte, and synne, she was not able to detaine him in her howse. For it is not the paine, that maketh a man guiltie, but the cause, which coulde not be founde in him.

As this tyme of the resurrection of our Saniour, the holie virgin had nought to doe, but to be a witness of the same.

HOW OUR SAVIOUR CHRIST

AFTER HIS RESURRECTION

appeared to the holie virgin his
blessed mother.

§. III.

NOW hast thou o lorde glorified
and reioyced thy most holie fleashe,
that suffered with thee vpon
the crosse. Remember likewise,
that the fleashe of thy mother is also thy fleashe,
and that she also suffered with thee, when
she sawe thee suffer vpon the crosse. She was
crucified with thee, it is reason therefore that
she also rise againe with thee. It is a sayeing
of thy Apostle, that whosoever haue bene
thy companions in thy paines, shalbe thy co-
panions likewise in thy glorie. Forsomuche
therefore, as this blessed Ladie hath bene thy
faithfull companion in all thy paines, euen
from the maunger, to the crosse, reason it is,
that she shoulde be now partaker of thy ioyes
also. Wherefore clarifie that heauen, that is
now obscured: discouer that moone, that is
now eclipsed: dissolue those cloudes of her
heauie soule: drie vp the teares of her maiden-
ly eyes: and now after the stormy winter of so
manie floudes, commaunde the flourishinge
springe to retourne againe.

At this tyme of the resurrection of our
Saviour, the holie virgin had withdrawn her
selfe

Rom. 8. 17.
2. Tim. 2.

helfe into her oratorie, expectinge there the
comminge of this newe lighte. She cried in-
wardly in her harte, and called like a pittie-
full lionesse the thirde daie vnto her dead son-
ne, sayenge: Arise vp my glorie, arise my har-^{Psalm. 55.}
pe and my vyole. Retourne (ô triumphant con-
queror) vnto the worlde. Gather together (ô
good pastor) thy disperfed flocke. Geue eare
(ô my deare sonne) vnto the clamours of thy
heauie & afflicted mother. And seinge by the-
se clamours thou wast moued to descende
downe from heauen into the earthe, let the
same moue the now also to ascende vp againe
from hell into the worlde. In the midst of
these clamours, and cries of the blessed vir-
gin, beholde that poore cotage of hers was
sodainly brightened all ouer with a hea-
uenly lighte, and her sonne being now glo-
rioussly ryfen againe from deathe to lyfe, pre-
senteth him selfe to the sight of his holie mo-
ther. The morninge sterre appeareth not so
beautifull, the brighte sonne at noone daie
shineth not so cleare, as did that face fulle of
all graces, and that vnspotted glasse of diuine
glorie in the eies of his holie mother. She be-
holdeth the bodie of her sweete sonne, ryfen
vp agayne from death and glorified, all the
disfigures of the former deformitie beinge
cleane wyped awaie, the comely grace of
those diuine eies retourned, and his former
beautie was restored againe, and increased.

She also beholdeth those gappes of his

Woundes, which as they were before verie
 woordes of sorrowe to her heauie, and ten-
 der harte, so are they now become fountaines
 of loue. Whom she sawe before to suffer be-
 twene two thieues, she seeth now accompa-
 nied with Sainctes and Angells. Whom she
 sawe before to commend her from the crosse
 vnto his disciple, she seeth now stretchinge
 forth his louinge armes, and geuinge vnto
 her the sweete kisse of peace. Whom she hel-
 de before dead in her armes, she seeth now
 rysen vp againe before her eies. The blessed
 mother now holdethe him, and will not
 leaue him, she embracethe him, she desireth
 and prayeth him most instantly, not to depar-
 te awaie from her. Heretofore she was made
 speecheles for sorrowe, and knewe not what
 to saye: But now she is become speecheles
 for verie ioye, and cannot vtter her inwarde
 gladnes vnto him.

Now what tongue can tell, or what vnder-
 standinge is able to comprehend, the excee-
 ding ioye that this blessed virgin conceyued
 inwardlie in her minde? We cannot vnderstan-
 de the thinges that doe exceede our capacitie,
 vnlesse we compare them to other lesse thin-
 ges, and frame by them as it were a ladder, to
 ascende by degrees from the lower vnto the
 higher, and so make a coniecture of the one,
 by the other. Now that we maye vnderstan-
 de somewhat of this her exceeding ioye,
 consider what a greate ioye the Patriarke
 Iacob

Iacob felte, when after he had bewailed his dearly beloued sonne Iosephe with so great aboundance of teares, supposinge him to be dead, tydings were broughte him, that he was aliue, and Lorde ouer all the lande of Egypt. The holie scripture saieth, that when these newes were tolde him, he conceyued so great ioy, and astonishment therewith, that as a man newlie awaked out of a heauie sleepe, he could not call his wittes perfectlie together, nor yet beleue the newes that his sonnes had tolde him, no more than if it had bene a verie dreame. But afterwardes, when he was fullie resolved, that it was true: the holie scripture saith, that his spirite reuyued againe, and that he spake these wordes folowinge. *It is enoughe for me, if my sonne Ioseph be yet a liue: I will goe, and see him, before I die:* Now then, tell me I praye you, if Iacob that had eleuen other sonnes in his howse, conceyued yet so great a ioye in his harte to vnderstande that euen one onely, whom he supposed to be dead, was yet aliue, what an exceedinge great ioye conceyued the blessed virgin, who hauinge no more but one sonne, and that one such a sonne as our blessed Sauour was, so notable, and so dearly beloued, as he was vnto her, after she had scene him with her eies bothe dead, & buried, sawe him now againe rysen vp from deathe, and withall glorified, and made Lorde not onely of all the lande of Egypt, but also of all thinges created? Is there anie vnder-

Meditation for

standinge able to comprehend this? Vndow-
redly her ioye was inwardelie so great, that
her harte had not bene able to susteine the
force thereof, had it not receyued some super-
naturall strenght, and comforte, by speciall mi-
racle of almightie God for that ende. O blef-
sed virgin, this benefit alone maie suffice thee.
It is enoughe for thee, that thy deare sonne is
aliue, and that thou hast him in thy presence,
and seest him before thy death: so as now the-
re remayneth nothinge els for thee to desire.
O Lorde how well knowest thou how to com-
forte them, that suffer for thy sake? The for-
mer paine of thy blessed mother seemeth not
now to be great, beinge compared with this
passinge great ioye. If thou ô Lorde, doe
comforte such as suffer for thee after this
sorte, blessed and happie are their persecu-
tions, and troubles, seinge they shalbe thus
rewarded.

In like maner we haue to consider, how
our Sauour appeared vnto his disciples, and
especially to S. Marie Magdalen, whereof
presently we doe not intreat, because we woul-
de not make this meditation ouer longe.

*The ende of the first seuen meditations,
for the seuen daies of the weeke,
in the morninges.*

HERE BEGINNE THE OTHER SEVEN
Meditations for the same seuen daies in the nightes. And al-
thoughe these Meditations be placed in the seconde place, yet
are they first to be used in the order of exercise: Forsomuche as
with them they must first beginne, who are but newlie
converted to the seruice of almightie God.



MONDAIE, NIGHTE.

Of Synnes.



HIS daie (after thou hast made the
signe of the Crosse, and prepared
thy selfe hereunto,) thou must at-
tende to the knowledge of thy selfe,

Meditation for

and thou must vse diligence to call to minde thy sinnes and offences. And this is the waie to obtaine trewe humilitie of harte, and repentance, which are the two first gates, and foundations of a Christian life.

1.
Of the multitude of the synnes of thy former life.

For the better performance whereof, thou must thinke first of all, vpon the multitude of the sinnes of thy former lyfe, and especially vpon those offences, that thou diddest comit, at what time thou haddest least knowledge of almightie God. For if thou canst well vewe and examyne them, thou shalt finde, that they haue exceeded in number the verie heares of thy heade, and that thou diddest liue at that time like an heathen, that knoweth not what God is

Genes. 3.

This done, runne ouer breefelie the tenne commaundementes, and the seuen deadlie synnes, and thou shalt see, that there is no one of them, wherein peradventure thou hast not offended more or lesse, diuers and sundry times, by thought, worde, or deede. Our first father Adam did eate but of one onely tree forbidden him, when he committed the greatest sinne of the worlde? But thou hast set thy eies, and handes infinite times vpon all sinnes.

How thou hast vsed the benefites of all mightie God.

In like maner runne ouer all the benefites of almightie God, and all the times of thy life past, and consider wherein thou hast employed them, forsomuche as thou must vndowtedlie geue an accompte at the verie ho-

wer

wer of thy deathe of all these thinges. And therefore it were well done, that thou shouldest first take an accompre of thine owne doynge, and enter into iudgement with thy selfe, that thou be not afterwarde iudged of almightie God. 1. Cor. iii. vers. 35.

Wherefore tell me now, wherein hast thou spent thy childehoode? Wherein thy infancie? Wherein thy youth? To be short, wherein hast thou spent all the daies of thy lyfe past? Wherein hast thou occupied thy bodely senses, and the powers of thy soule, which almightie God hath geuen thee to this ende, that thou shouldest knowe him, and serue him? Wherein hast thou employed thine eies, but in beholdinge of vanities? Wherein thine eares, but in harkeninge after lies? Wherein thy tonge, but peraduenture in all kinde of swearing, backbytinge, and most vn honest talke? Wherein hast thou occupied thy tast, thy smelling, and thy touchinge, but onelie in pleasures, and delites, and in sensuall and fleashly allurementes? What benefite hast thou taken by the Sacramentes, which almightie God hath ordeyned for thy remedie and comforte? How thankefull hast thou bene vnto him for his benefites? How hast thou answered vnto his inspirations? Wherein hast thou spent thy healthe, thy naturall forces, and habilites? How hast thou employed the goodes, which are rearmed the goodes of fortune? How hast thou vsed the meanes and

Of my spendinge thy tyme.

Of the bodely senses and powers of the soule.

Meditation for

opportunities, which almightie God hath geuen thee to leade a holie, and vertuous lyfe; What care hast thou had of thy neighbour, whom almightie God hath commended vnto thee? And of those workes of mercie, which he hath appointed thee to vse towards him? Now what answere wilt thou make at that dreadful daie of thyne accompte, (to wit, at the hower of thy deathe) when almightie God shall *Luce. 16. vers.* saie vnto thee. *Geue me an accompte of thy stewardshipp,* and of the landes, and goodes, that I haue committed to thy charge: For now I will, that thou shalt haue no more to doe therewith? O drye and withered tree, readie for the euerlastinge horrible tormentes in hell fier! What answere wilt thou make at that terrible daie, when an accompte shalbe required of thee, of all the time of thy life, and of all the minutes, and momentes of the same?

And assure thy selfe, that it will so certainlie come to passe: for euen our sauour Christ himself (who shalbe our Iudge) hath plainlie protested it, and forwarned vs beforehand *Math. 12. 36.* thereof: sayenge: *Euerie idell worde that men haue spoken, they shall render an accompte of the same at the daye of Iudgement.*

II.
Of the synnes that thou hast committed, synce thou hast comitted, synce
Secondly, call to minde what sinnes thou hast committed, and doest commit euerie daie, since the tyme thou art come to a further knowledge of almightie God. And thou shalt finde that euen now presently (all that know-
ledge

ledge notwithstandinge) olde Adam liueth in the time
thee, with manie of thy lewde corrupt maners ^{thou hast}
and auncient customes. Wherevpon thou ma- ^{had more}
yest take occasion to runne ouer the negli- ^{knowledge}
gences, and defectes, wherein thou doest day- ^{of God.}
lie offende against almightie God, against thy
neighbour, and against thy selfe. For in each
of these pointes, thou shalt fynde thy selfe
to haue failed verie much in thy dutie. Cōsider
then how vnreuerent thou arte towards al-
mightie God: how vnthankfull for his be-
nefites: how rebellious, and stife necked to
yeelde to his inspirations: how slouthfull, and
negligent in matters appertaininge to his ser-
uice: which either thou hadst left vndone, or
els if thou hast done them, it was not with
suche readines, and diligence, as the thinges
required, nor with such a pure intention as
thou oughtest to haue had: but the verie true
cause why thou diddest them, was for some
other respect of wordlie commoditie.

Consider likewise how harde and seuer
thou art towards thy neighbour, and contra-
riewise how pittiefull and fauorable towards
thy selfe: what a louer of thyne owne proper
will, of thy fleashe, of thy estimation, and of
all thy worldly profites, and commodities.
Consider moreouer, that whereas thou sayest
in wordes, that thou arte now conuerted vn-
to almightie God, thou art yet notwith-
standinge in thy deedes very proude, am-
bitious, angrie, rashe, vaine glorious, en-

Meditation for

uious, malicious, delicate, inconstant, light, sensuall, a great louer of thy pastymes, of pleasante companie, laughter, iestyng, idell talke, and of vaine bablyng, and pratinge. Consider also, how vnconstant thou arte in thy good purposes; how vnaduised in thy woordes: how headlonge in thy deedes: how cowardly, and faynte harred to doe anie matter of weight, and importance.

III.
Of the
greivous-
nes of syn-
ne.

Three cir-
cumstances;
to be con-
sidered in
sinne.

I.

II.

Thirdly, when thou hast considered in this order the multitude of thy sinnes, consider forthwith the greivousnes of them, that thou mayest perceave how thy miseries be increased on euerie side. The whiche thinge thou shalt the better see, if thou consider these three circumstances in all such sinnes, as thou hast committed in thy former lyfe: to witt; Against whom thou hast sinned: For what cause thou hast sinned: And in what maner thou hast sinned. If thou consider against whom thou hast sinned, thou shalt finde, that thou hast sinned against almightie God, whose goodnes and maiestie is infinite: whose benefittes and mercies towards mankinde doe exceede the sandes of the Sea: in whom alone are all excellencies, and titles of honour to be fownde: and to whom all dueties and homagies dewe to anie creature, are due in the highest degree of bounden dewtie. If thou consider the cause that moued thee to sinne, it was for a poynte of estimation, for a beastly delight, for a trifling worldly commoditie, and for other things

ges of no weichte : whereof almightie God him selfe, most greuously complaineth by one of his Prophettes, saiege : *They haue dishonored* *Exech. 13.* *me, in the presence of my people, for a handfull of barlie and for a peece of breade.* But if thou consider after what maner thou hast sinned? Suerlie it hath bene done with such facilitie, with such boldnes, so without all scruple, so without all feare, yea sometimes with such contentation, and ioye, as if thou haddest sinned against a God of strawe, that neither knewe, nor sawe, what passeth in the worlde. Now is this the honour that is due vnto so highe a maiestie? Is this the thanckfulnes that thou yeeldest for his so manifolde, and so great benefits? Is this the recōpence that thou makest vnto him for the pretious bloude, which he hath shed for thee vpon the crosse? Is this the repaiment for those lashes, and buffettes, which he suffered for thy sake? O miserable and wretched creature that thou art! Wretched vndowtedlie in consideration of that thou hast lost: and more wretched in respect of the sinnes thou hast committed: but most wretched and miserable, if thou be so blynded, that euen yet for all this, thou perceauē not thyne owne perdition, and damnation.

Consider moreouer what a wonderfull hatred almightie God beareth against sinne, and what great punishmentes he hath sent to the worlde for the same: that hereby thou mayest more clearlie vnderstande, how great,

III.

IIII.

Meditation for

and how abhominable the wickednes thereof is, as it shalbe declared hereafter.

we must
thinke ve-
rie basely
of our sel-
ues.

When thou hast considered all these things aforesayd, the next poynte is, that thou thinke of thy selfe as basely, as thou canst possibly. Thinke that thou art no better than a verie waueringe reede, which is blowne vp and downe with euerie light blast of wynde. without weight, without strenghte, without firmenes, without staie, and without anie manner of beinge. Thinke that thou art a Lazarus, that hath lyen dead fowre daies together, and that thou art a stinckinge and abhominable carcas, so full of wormes, and of so vyle a stenche, and sauour, that as manie as passe by thee, doe stoppe their noses, and shutte their eies, that they maye not beholde thee. Thinke with thy selfe, that thou doest stincke in this wise in the sight of almightie God, and of his holie angels. And esteeme thy selfe, as vnworthy to lift vp thy eies towardes heauen: vnworthy that the earthe shoulde beare thee: vnworthie that anie creature shoulde serue thee: vnworthie of the verie breade that thou eatest: and vnworthie euen of the light, and aier, that thou receauest. And if thou be vnworthie hereof: consider how much more vnworthie thou art to speake and talke with almightie God: yea and farre more vnworthie of the comfortes and consolations of the holie Ghost, and of the cheryshinges, and delights of the children of God.

Ac-

Lut. 15.
Lut. 18.

Accompte thy selfe for one of the most poore, and miserable creatures of all the worlde: and that none doth so much abuse the benefites of almightie God, as thou doest. Thinke that if almightie God had wrought in Tire, and Sidon (that is, in other verie great sinners) those thinges, which he hath wrought in thee, they woulde haue done penance ere this, euen in sackclothe, and ashes. Acknowledge thy selfe to be farre more wicked than thou canst imagin, and that notwithstanding thou doest sincke verie deepe into this myer, and howsoeuer thou imaginest thy selfe to be at the verie bottome, yet maist thou fynde euerie daye, how to sincke deeper and deeper therein. Crie out therefore earnestlie vnto almightie God, and saie vnto him: O Lorde I haue nothinge, I am worthe nothinge, I am nothinge, and nothinge can I doe without thee. Cast thy selfe downe prostrate with the publike sinner at our Sauours feete, and coueringe thy face for verie shame, and confusion, looke with what shame a woman will appeare before her husbände, when she hath committed treason, and adulterie against him, with the verie same presente thy selfe before that heauenlie spouse, against whom thou hast committed so manie, and so shamefull adulteries. And with great sorrowe, and repentance of hart, desire him to pardon thy fynnes and offences, and that it maye please him of his infinite pities,

Marc. 11.

Luc. 7.

and mercie, to receiue thee againe into his howse.

THE FIRST TREATISE: OF
THE CONSIDERATION OF SYNNES.
*Wherein this former meditation is
declared more at large.*

THE first table after shipwracke, (as S. Ierome witnesseth) is penance. This is the first steppe of this ascendynge, and the first stone of this spirituall buildinge.

Now to obtaine this vertue of pennance, (besides the grace of God, whose gifte true penance is) it helpeth verie much, to consider the multitude of our synnes, aswell present, as past: and withall the greiuousnes and malice of them. For of this consideration proceedeth the compunction, and repentance for synnes.

And out of this consideration proceedeth not onely the vertue of pennance, but also manye other vertues, yea and those verie excellent. For hereof commeth the knowledge of our selues (of which pointe we minde to treat in the meditation nexte followinge.) Of this consideration also commeth the contempt of our selues: the feare of God: the abhorringe of sinne: with diuers and sundrie other like affections, wherein consisteth a verie great parte

parte of perfection. Now that this exercise maie be the more profitable vnto thee, thou must applie and direct the same vnto all these endes: and labour to sucke all these sweete fruites out of the bitter roote of this consideration. But because towards the obteyninge of such fruites, it is nedefull to haue the grace of God, (which is principallie geuen to such as be humble and deuoute) it shalbe requisite for thee, to desire of our Lorde this gifte of humilitie, and deuotion, to the ende that recollectinge thy selfe in the inwarde parte of thy harte, thou mayest imitate that holie kinge, who said: *I will recite before thee, o Lorde, all the yeares of my life, in the bitternes of my harte.* *Esa. 38.*

OF THE MVLTI TVDE OF THE
SINNES, THAT THOU HAST
committed in thy former life.

§. I.



OW if thou wilt knowe the number of thy synnes, that thou hast committed in tymes past, runneouer briefly all the commaundementes, and deadly sinnes: and vndoubtedly thou shalt finde, that there is scarcely a commaundemente, that thou

Meditation for

hast not broken, nor a deadly synne, wherein thou hast not offended.

Of breake-
kinge the
commaun-
dementes.

The first commaundemente is to honor almighty God, who (as S. Augustine saith) is honored with those three Theological vertues:

Faythe.

FAITH: HOPE: AND CHARITIE.

Hope.

Now what maner of Faith had he, that hath liued so loofely, as if he had beleued that all those things which his faith teacheth him,

Charitie.

had bene starke lyes? What Hope had he, that neither remembred the life come: neither knewe what it was to call vpon almighty God in his troubles and aduersities: nor yet how to put his assured trust, and affiance in him? What Charitie had he, that hath more loued a pointe of honor, more accompted of the chaffe of his wordly lucre, and commoditie, and more regarded the filthines of his pleasures, and delites, than almighty God him selfe: syth that for euerie one of these things he hath contemned, and offended al-

Of reuerence vnto
almightie
God.

mighty God? What reuerence hath he borne to that most highe, and diuine maiestie, that hath bene accustomed to rente that name of so great reuerence, and to teare it in peeces, in

Of swearing
and forswerynge.

swearinge, and forswerynge by it vpon euerie lighte occasion, and that for euerie trifle, and matter of none importance? How hath he sanctified and kepte holie his Feastes, that

Of not ob-
seruinge
the Son-

hath gaped for these daies to none other ende, but onely to offende almighty God the more in them: to vse dysfynge, cardynge, playen-

ge at tables, bowlinge, and other games: to dayes and
 iette and gase vp an downe in the streetes: to holy dayes.
 geue scandall and offence to innocent yonge
 maydens and virgyns, and to kepe euill com-
 panie and conuersation?

After this, consider how frowarde, and ob-
 stinate thou hast bene towards thy parentes?
 How disobedient to thy superiors? How ne-
 gligent in ouerseinge thy familie and seruantes,
 to instructe them in Catholike doctrine,
 and prayers: to traine them vp in honestie, ver-
 tue, and goodnes: and to direct them with thy
 good counsell, and vertuous example, in the
 waye of God? As for the hatreds, displea-
 sures, grudges, passions, and desires of reuen-
 ge, which thou hast had, who is able to nom-
 ber them? And if these things cannot fully
 be expressed, who is then able to declare the
 number of the dishonesties, and vncleannes,
 wherein thou hast fallen by workes, wor-
 des, and desires? What hath thy harte bene,
 but a filthie puddle, and stynckinge dunge-
 hill, meete for beastly swyne? What hath thy
 mouth bene, but (as the Prophet saieth) An
 open sepulchre, from whence haue issued the *psalm. 5.*
 euill sauours of thy soule, that lye dead within
 thee? What hath thine eies bene, but as it we-
 re certaine windowes of perdition, and death?
 What thinge hath bene presented to the sight
 of thyne eies, that thou hast not coueted,
 and procured, neuer so much as once remem-
 bringe that almighty God was present, and lo-

Meditation for

Eccles. 23.

kinge vpon thee, and that he had geuen thee an inhibition that thou shouldest not taste of that tree? Vnto the fornicator (the Wise man saith) all bread is sweete. Because his appetite, and griedie desire is so vnſatiabable, that he tasteth all thinges, and fyndeth sauour in all thinges, neuer remēbringe that there is a God vnto whom he must be accomptable for them. Moreouer, who is able to declare the greatnes of thy couetousnes, and the robberies, and thestes of thy desires, which haue bene so farre of from beinge contented with that, that almightie God hath geuen thee, that all the whole worlde hath seemed to litle for thé. And if he that desireth an other mans landes, or goodes, be (as in verie deede he is) a verie theyfe in the sight of almightie God, how oftē times hast thou deserued to be hanged, that in thy harte hast committed so manie thestes? Now as towching thy lyes, thy backbyttinges, and rashe iudgementes, as hardly maye they be nombred, as the rest. For in a manner thou neuer haddest scarcely communication with others, but that the principall parte of thy talke hath bene of other folkes liues, of the widowe, of the virgin, of the preist, and of the laie man, without sparinge any order or estate wharsoeuer.

How thou hast refrayned from see how thou hast refrained thy selfe from synne. The pryde of thy harte, how great hath

hath it bene? Thy desire of honor, and praise, how farre hath it extended? Thy presumption, thy estimation of thy selfe, and thy contempt of others, who is able to expresse? Now what shall I saie of the vaine glorie, and lightnes of thy harte, sith that euen a light fether in thy cappe, or a straite payre of hose on thy legges, or a garde of veluet vpon thy cloake, or a fewe silke cuttes, and iagges, haue bene able to make thee to strowte, iette, and aduaunce thy selfe verie proudly, fondelie, and peacocklike in the streete; yea, and to make thee desirous to be gased vpon of all men? What stepes hast thou made, what worke hast thou done, what worde hast thou spoken, that hath not bene set forthe with vanitie, and desire of thine one estimation? Thy apparell, thy seruice, thy conuersation, thy table, thy bedde, thy enterteynmente, to be short in a maner all thy dealinges, and demayneure, haue sauered of pryde, yea, they haue bene whollie clothed with meere vanitie. Furthermore thy angre hath bene like a Serpent: thy glotonie, like a raueninge woulfe: thy slouth, like a lasie Asse: thy enuie, farre passinge anie viper: And herein finallie (if thou doe well consider thy selfe) thou shalt finde that thou hast gone verie farre wanderinge out of the waye, and liued in a verie dangerous state.

Of mysu-
sing thy
senses and
benefites
of almighty
God.

Consider likewise of thy senses, and not onely of them, but also of all the giftes, graces, and benefites, that almighty God hath

geuen thee. And consider after what sort thou hast employed them, and vndowtedlie thou shalt finde, that of all these thinges, (wherewith thou shouldest haue done the more seruice vnto him, who is the geuer of them all,) thou hast made weapons, and instrumentes, wherewithall to offende him the more. Herein hast thou consumed thy strengthe, thy healthe, thy substance, thy lyfe, thy vnderstandinge, thy memorie, thy will, thy sight, thy tonge, with all the rest.

2. Paral. 35.

These and manie other worse wicked actes, hast thou committed iu thy lyfe past. Wherefore thou mayest verie well saie with that great synner, (who as he was a great synner, so was he also a repentant synner:) *I haue sinned (ô Lorde) aboue the number of the sandes of the sea: my transgressions (O Lorde) are multiplied, my offences are exceedinge manie.* And whereas there were so manie thinges, that might somewhat haue bridleed thee, and made the affraied of almightie God: as the multitude of his benefites: and his exceedinge great goodnes, and iustice: yet for all his benefites thou wouldest neuer acknowledg him, nor for his goodnes loue him, nor for his iustice fear him, but vterlie forgettinge all these thinges, and closinge fast thyne eies frō beholdinge thē, as one that had bene starke blinde, thou hast wilfullie wallowed thy selfe in all kinde of vices. Now if it had so bene, that the comodities, and prouocations, thou haddest to allure thee to sinne had bene

bene great, then peraduenture thyne offences might haue had some pretended colour of excuse. But what cāst thou saye for thy selfe, seinge that euen for triflinge matters of no importance, for childishe toyes, yea manie times without anie commoditie at all, thou hast voluntarilie synned, as it were onelie in mere contempt, and despite of almightie God? Other men when they sinne, are wont to doe it with some feare, and remorse of conscience, or at the least after the synne is committed they are verie sorie for it. But thou perhappes hast bene so blynde, and so vn sensible, that thou hast committed a thousande sinnes without anie kinde of feare, or remorse of conscience, euen as if thou haddest thought that there had bene no God at all. Or if thou haddest belieued that there was a God, yet thy beliefe was like vnto theirs, that sayed. *Our Lorde shall not see our doinges, neither shall the God of Iacob* *Psalm. 93.* *understande them.* This is one of the greatest wickednes in all the worlde. For emonge those sixe thinges, which (as Salomon sayeth) are abhorred of almightie God, one is: *To haue swifte feete to runne to doe wickednes.* That is: to haue a facilitie, and swiftnes, which the wicked haue in offendinge almightie God. *Proverb. 6.*

Meditation for
OF THE SINNES AND DE-
FECTES, THAT A MAN MAIE
fall into, after he is come to the knowled-
ge of almightie God.

§. II.



IN these and manie other sinnes, it is certaine that thou hast fallen before thou knewest almightie God. But after thou diddest come to the knowledge of him (if happelie thou hast yet known him) desire him that he will a litle open thine eyes, and thou shalt fynde that euen still for all this knowledge, there are manie reliques of the olde man, and manie Iebusees yet remaininge in the lande of promise: because thou hast delt so fauorably with them, and hast bene so well affected towards them.

*Iosua. 15.
Indic. 1.*

Consider then how in all thinges thou art full of defectes, to witt: in thy duetie towards God, towards, thy neighbour, and towards thy selfe. Consider how litle thou hast profited in the seruice of thy creator, beinge so longe a time as it is, since he called thee. Consider how liuely thy passions are euen yet to this daye: How litle thou hast increased in vertues: And how thou hast continwed euermore at one same staie, euen like vnto an olde knottie tree, that neuer thryueth, but rather perhappes thou hast toured backwarde

For-

Forſomuch as in the waie of God, the not ^{The not} goeing forwarde, is a tourninge backwarde. ^{goeing} At theleaſt wiſe conſider as towching thy ſer- ^{forwardes} uour, and deuotion of ſpirite. Is it well (tro- ^{in the waye} of God, is weſt thou) that thou arte now verie farre of a tournin- ^{ge backe-} ge backwarde, ^{wardes,} from that ſeruent deuotion, which peraduen-
ture thou haſt had in tymes paſt?

Conſider alſo, how litle penance thou haſt done for thy ſinnes, and how litle loue, feare, and hope, thou haſt had in almighty God. Thy litle loue towards him, is ſeene by the litle paines thou haſt taken for his ſake. Thy litle feare of him, is perceaued by the manifolde ſinnes, thou haſt committed againſt him. Thy litle confidence, and truſt in him, is well declared in the tyme of tribulation, by the great raginge ſtormes, and troubles of minde, which thou ſufferedſt in that tempeſt, for that thou haſt not perfectly ſtaied and ſetled thy hart with the anckers of hope.

Furthermore, conſider how euill thou haſt answered to his diuine inſpiratiōs: how vnwilling thou haſt ſhewed thy ſelfe to receaue the light of heauen: how thou haſt grieved the ^{Ephes. A} holie Ghoſt, and ſuffered him to crie and call vpon thee ſo often tymes in vaine. For in that thou art lothe to gaineſaie and reſiſt thine owne will, thou doeſt gaineſaie and reſiſt the will of almighty God. He calleth ^{we muſt} thee to one waie, and thou followeſt an o- ^{ſerue God} ther. He woulde haue thee to ſerue him in one ^{accordin-} ge vnto his ^{his}

Meditation for

will, and
not accor-
dinge to
our owne
will.

worke, and thou wilt serue him in an other worke. And althoughe thou seest clearlie what the will of almightie God is: yet if happely thyne owne will be sett on the contrarie, thou seruest him in such things, as thyne owne will lyketh, and not in such things as he woulde haue thee to serue him. He peraduenture callerh thee to inwarde exercises, and thou turnest to those, that be outwarde. He calleth thee to praier, and thou geuest thy selfe to readinge. His will is that thou shouldest first attende to thyne owne soules healthe before anie others: but thou forgettest thy selfe, and settest a syde thine owne profite to profite others. Whereupon it commeth to passe, that thou neither doest profite thy selfe, nor them. To conclude, as often as thy will is contrarie to the will of almightie God, thyne alwaies preuayleth, and is the cōquerour, and the will of almightie God hath the ouerthrowe.

How to
examyne
the defe-
ctes and
imperfe-
ctions of
thy good
workes.

And if perhappes thou doe anie good worke, (good Lorde) how manie defectes are there intermingled therein? Yf thou be geuen to praier, how often times art thou there distracte, heauie, ircksome, drowisie, and slouthfull, without anie reuerence to the maiestie of almightie God, vnto whom thou speakest. And thou thinkest the tyme of praier verie longe, and tedious vnto thee, and art neuer in quiet vntill thou hast geuen it ouer, that thou mayest attende to thy other busines, that be more agreeable to thy taste, and likinge. Now
when

whē thou doest anie other good worke, o with what coldnes and faintnes is it done? With how manie defectes and imperfections is it fraughted? If this be certaine that almightie God loketh not so muche vnto the substance of the good worke that is done, as to the intention wherewith it is done, how manie good workes (I praie thee) hast thou done in suche sorte, as they passed awaie pure and cleane, from dust, and chaffe: and that neither vanitie, nor the worlde haue plucked at the least one locke of wolfe from them? How manye hast thou done moued onely by the importunitie of others, or for custome, or maners sake? How manie hast thou done onely in regarde of thine owne estimation, and credit? How manie for the pleasinge and lykinge of men? How manie onely to satisfie thyne owne taste, and contentation? And how fewe hast thou done sincerelie and purelie for the loue of God, without hauinge some kinde of vayne respect to the worlde?

Now if thou consider how thou hast done Of thy
 ne thy duerie towards thy neighbours, thou dewtie to-
 shalt finde, that thou hast neither loued them wardes thy
 as almightie God commaundeth thee, nor be- neighbour
 ne sorie for their aduersities as for thyne owne, nor endeuored to helpe them in their troubles, neither yet hast thou had so much as enen pittie and compassion vpon them: yea peraduenture in steede of takinge compassion vpon them, thou hast disdayned and grudged

Meditation for

Trew Iu-
stice ta-
keth com-
passion,
and false
Iustice in-
dignation.
Ephes. 4.

as their doeinges, though it be certaine that true iustice taketh pittie, and compassion, and false and counterfeit iustice disdain, and indignation. At the least as towching that bonde of loue, which the Apostle so oftentimes requireth of vs, commaunding vs to loue one an other, as members of one same bodie, (sith we be all partakers of one same spirit) consider how farre of thou hast bene from hauinge that loue? How oftentimes hast thou omitted to relieue the poore, to visite the sicke, to helpe the widowe, and to be a protector and mediator for him, who coulde doe verie litle for himselfe? Vnto how manye persons hast thou geuen offence with thy wordes, with thy deedes, and with thy answeres? How oftentimes hast thou preferred thy selfe before thy equales, dispised thy inferiors, and flattered thy superiors, crowching, and creeping downe like a feelie Emmet to the one sorte, and strowtinge and aduancinge thy selfe verie prowdlie like an Elephante to the others?

But now if thou wilt take a vewe of thy selfe, and put thine hande into thine owne bosome, o how leperouse shalt thou pulcke it owr againe? and what deepe festered woundes shalt thou finde within thee? How Greene and liuelie shalt thou finde within thee the rootes of pride, the loue of honor and estimation, the tycklinge of vaine glorie, and hypochrisie priuelie dissembled, wherewith thou labourest to couer thy defectes, and woul-

wouldest gladly seeme to be an other maner of man, than in verie deede thou arte? What a louver arte thou of thine owne worldlie gaine, and comoditie, and of the pleasures, and delights of thy fleashe? Whereunto oftentimes vnder the colour of necessitie, thou doest not onely prouyde, but also serue: thou doest not onely sustein it, but also pamper and cherishe it with great delicacie: Againe, if one of thine equales doe but take the right hande of thee, or set his foote somewhat before thee, or sit about thee at the table, howe quickly doe the rootes of enuie bud forth, and shewe themselves? And if an other doe but a litle touche thee in a poynte of estimation (good Lorde) what a sodaine, and furious cholericke rage doest thou falle into.

But emonge all other euills, who is able to expresse the losenes of thy tonge, the lightnes of thy harte, the stubbornnes of thine owne will, and thy inconstancie in good purposes? How manie waste, and voide wordes doe issue from thy tonge? How much vaine, and needles language doest thou fondelie lauish out in a daie? How much doest thou bable and talke to the derogation and hinderance of thy neighbour, and to the praise and commendation of thy selfe? How seldome tymes doest thou denye thine owne will, and geue ouer the praie wherevpon it feedeth, to fulfill eyther the will of almighty God, or of thy neighbour? Consider this point attentiuely,

Meditation for

It is necessarie to haue the victorie ouer our selues, if we mynde to be perfectelie vertuous.

and thou shalt fynde that it is verie rare and seldome that thou hast obreynd the victorie ouer thy selfe, and thyn owne peruerse will. Whereas in very deeде it is alwaies necessarie for thee to haue this victorie, in case thou minde to be perfectly vertuous. Now what shall I saie of thy inconstancie in thy good purposes, but (to conclude in fewe wordes) that there is no wethercocke that so lightelie turneth with euerie wynde as thou doest with the least puffe of euerie tryfinge occasion, that is offered vnto thee? What els is all thy whole lyfe but verie childishe toies, and as it were a weauinge, and vnweauinge? Purposing a thinge in the morninge, and breakinge it at eueninge, yea and sometimes thou tariest not so longe, but changest and alkerest thy determinations, if not out of hande, yet the verie same howre? Now what other thinge is this, but to be like vnto that Lunatike man mentioned in the gospels, whom the disciples of our Sauour could not heale, for that this disease was so great.

Math. 17.

In like maner the lightnes of thy harte, the sickelnes, mutabilitie, vndeistfastnes, and puslanimitye thereof are such, as they can as hardelye be expressed. For it is manifest, that thy hart chaungeth and varieth into so many diuers shapes, and formes, as there chaunceth diuers occasions and accidentes vnto it euerie howre of the daie, and that without anie firmenes or constancie at all. How soone is it distracted

stracted with euerie triflinge busines? How
lyghtelye powreth it out all that it hath? And
how litle trouble and aduersitie is able to vexe
and tormente it, yea and vterly to ouer-
whelme it?

To conclude, when thou hast well exa-
mined and made thine accompt arighte, and
seest what thou hast, and what thou wantest:
thou shalt surelie finde, that thou hast good
cause to be afrayed, least all that thou hast,
be but onely a verie deceit, and a mere sha-
dowe of vertue, and euen a false and coun-
terfeit iustice: forsomuche as thou hast no
more in thee, but a litle taste of almightie
God, which maie perhappes sauer more of
the fleash, than of the spirite. And yet it maye
so be, that herewith thou thinkest thy sel-
fe to be safe, and secure: yea peraduenture
thou wilt not sticke to saie with the proude
Pharasic: *That thou art not as other men be:* Be-
Luc. 18.
cause they haue not that taste and feelinge that
thou hast. Whereas on the other side, thou hast
the bosome of thy soule full of selfe loue,
and of thine owne obstinate will, and of all
the other fowle defectes, and inordinate pas-
sions before mentioned. So that all the substan-
ce of this thy gaye shewe of vertue, and good-
nes, is no more in effecte, but to saie, Lorde!
Lorde! and not to doe the will of our Lorde.
This is to imitate the counterfeit Iustice of
the Pharasees, and to be that lukewarme
man, to witt: neither hoate nor colde in the

Meditation for

seruice of God) which is spoken of in the
Apocalip. 3. Apocalipes, whom almightie God vomereth
out of his mouth.

All these thinges (Christian brother) thou
oughtest to consider verie diligently with
thy selfe, and to direct this consideration to
this ende, that thou mayest hereby procure
sorrowe, and grieve for thy sinnes, and attayne
to the knowledge of thyne owne miserie, that
by the one thou mayest desire pardon of our
Lorde for thine offences past, and by the o-
ther vertue, and grace, neuer to offende him
anie more.

*Of the accusation of a mans owne conscience:
And of the abhorrynge and contem-
pte of him selfe.*

§. III.



WHEN a man hath thus consi-
dered the multitude of his sin-
nes, and seene himselfe how he
is on euerie syde verie sore lo-
den, and overcharged with the
burthen of the same, his parte is to humble
himselfe, and to haue as great a sorrowe and
compunction as he maie possiblye, and to de-
sire to be contemned, and despised of all crea-
tures, for that he hath thus despised the crea-
tor of them all. For the furtherance of which
desire he maye helpe him selfe with a verie
deuout

deuout consideration of S. Bonauenture, wherein speakinge of this confusion of conscience, and of the contempt of our selues, he saith thus.

Let vs consider my brethern our owne great vilenes, and how greatlie we haue offended almightie God, and let vs humble our selues before him, as much as we can possibly: let vs be affraydc to lift vp our eies towardes heauen, and let vs strike our brestes with that publican of the gospel, that almightie God *Luc. 18.* maye take pittie and compassion vpon vs: let vs enforce our selues, and take armes against our owne malice and wickednes: let vs become iudges ouer our selves: and let euerie one of vs saie within himselfe. If our Lorde *1. Cor. 11.* hath bene so reprochefullie handeled for my sake, if he haue suffered so great tormentes and most grieuous paynes for the sinnes that I haue committed, why shoulde not I abase and despise my selfe, beinge the verie person that hath synned? God forbid, that I shoulde euer presume anie thinge more of my selfe than of a most vyle, and filthie dongehill, whose horrible stenche euen I my selfe cannot well abide. I am he that hath despised almightie God: I am he, that hath sought meanes to crucifie him againe vpon the crosse: and me thinketh that all the whole frame of this worlde, crieth out with open voice against me: sayenge: This is he, that hath offended and despised our comon Lorde. This is that wicked

Meditation for

and vngratefull wretched creature that hath rather bene moued with the guylefull baites of the deuill, than with the greate benefites of almightie God. This is he, that hath bene more delighted with the malice of the deuill, than with the bountiefull goodnes and fauour of almightie God. This is he, that coule neuer be induced to vertue and goodnes with the fatherlie louinge cherishinges, and entertaynementes of almightie God : neither coule he euer be made affrayed with his dreadfull and terrible iudgements. This is he, that hath (so muche as lyeth in him) defaced the power, wisedome, and goodnes of almightie God, and brought them in contempe. This is he, that hath bene more affraide to offende a feeble weake man, than the omnipotencie of God. This is he, that hath bene more ashamed to commit a filthie acte before a rude plough man of the cuntrye, than before the presence of almightie God. This is he, that hath rather loued, and chosen to enioye a litle stinckinge donge and myre here vpon the earth, than the euerlasting cheefe felcitie in the kingdome of heauen. This is he, that hath fixed his eies vpon rotten, and corruptible creatures, and vtterlie neglected the creator. what shall I saie more? There is nothinge so filthie nothinge so abominable, that he hath refrayned to commit in the presence of almightie God, without hauinge anie respect, or shame, of so great a maiestie.

Whe.

Wherefore all creatures doe crie out after their maner against me, and saie: This is that leude Caitiffe, that hath abused vs all. For whereas he owght to haue employed vs in the seruice and glorie of our Creator, he hath made vs to serue the will and pleasure of the deuill, peruertinge all such thinges to the iniurie, and reproche of the creator, as he had created for his seruice. His soule was beawtified with the image of God, and he hath disfigured this diuine image, and clothed it with our vyle image and likenes. He hath bene more earthlie than the earthe it selfe: more slipperie than the water: more mutable than the wynde: more enkendeled in his appetites, than the fire: more hardened than the verie stones: more cruell against him selfe, than the wyld beasts: more spitefull and venemous against others, than the verie Cockatrice. What neede I to vse manie wordes? He hath neither feared almightie God, nor made accompte of men, and therefore he hath cast abroade his poyson (as much as in him laie) vpon manye persones, alluringe them to beare him companie in his synnes and wickednes. He hath not bene contente to be him selfe alone iniurious, and reprochefull against almightie God, but woulde haue manie others also to be parteners, and companions with him in his synfull, wicked, and iniurious doeinges. Now what shall I saie of his other abominable naughtines? His pride hath bene so great, that he woulde not be

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subiecte vnto almightie God, not submit his necke vnder the sweete yoke of his obedience, but woulde rather liue as he him selfe thought best, and fulfill his owne will in each poynt, rebelling (so much as laye in him) against almightie God. If almightie God did not fulfill his appetites and desires, or if he sent him anie troubles, or aduersities, he was in as great an anger, and rage against him, as he woulde haue bene against one of his owne seruantes. In all his doeinges he woulde be praysted, as well in the wicked, as in the good, as though he had bene almightie God himselfe, to whome onely it appertaineth to be praised in all his workes: forsomuche as all that he dothe is good, or ordeined to goodnes. What shall I saie more? He hath bene more proude in some degree than lucifer? more presumptuous thā Adam: For they beinge (as they were) full of clearnes and beautie, had some motiue and prouocation to presume of them selues, but this vngratious synfull caytyfe beinge in verie deepe a filthie, and stinckinge dongehill; what shoulde moue and prouoke him to esteeme him selfe in anie respect?

All creatures doe therefore iustlie crie out against me, and saie: Come let vs destroe this wicked synfull wretche that hath done such great wronge and villanie to our creator. The earthe saierh: Why doe I beare him? The water saierh: why doe I not drowne him? The ayre

faith, why doe I geue him breathe ? The fier
faith, why doe I not burne him ; Hell faith,
why doe I not swallowe him vp, and torment
him ? Alas ! alas ! miserable wretche that I
am, what shall I doe ; Whither shall I goe ?
Seinge all thinges are in armes against me :
Where shall I hyde my selfe ? Who will re-
ceauue me, seinge I haue offended all thinges ?
Almightie God I haue despised : the Angels I
haue made angrie : the Sainctes I haue disho-
nored : men I haue offended and scandalized :
and all creatures I haue most wickedly abused.
But to what ende doe I make so longe a di-
scourse ? For in that I offended the Lorde and
creator of all thinges , I haue also offended all
creatures together in him. I knowe not the-
refore (poore wretched synfull caitiffe that I
am) whither I maie goe : forsomuch as I haue
made allthinges to become enemies against me.
Emongest all the thinges that I see about
me, I can fynde nothinge that will take my
parte, inso much as euen myne owne verie con-
sciēce barcketh against me, and all my bowells
doe accuse me, and rent me in peeces.

Wherefore I will weepe continuallie : I
will lament my wretchednes like a poore mi-
serable creature : I will neuer cease weeping,
so longe as I liue in this vale of miserie : I will ex-
pecte if perhappes my most mercifull Sauour
will vowchesaffe to tourne his pittiefull eies
towards me : I will cast my selfe downe at his
feete : and with all the humilitie, and shame

Meditation for

that I can, I will saie vnto him. O Lorde I am
that great enemie of thine, which in presence
of thy diuine eies haue committed most wic-
ked, and abominable offences. I acknowl-
edge my selfe to be guiltie here before thee. I
confesse my wickednes to be so great, that
althoughe I alone shoulde suffer all the paines
and tormentes that bothe the deuiles, and dam-
ned persons doe suffer in hell, yet shoulde I
not be able with all this to make a sufficient
satisfaction for that, which my synnes haue
deserued. Wherefore I beseech thee (ô Lor-
de) to cast the cloake of thy mercie ouer me
thy poore, wretched, and synfull creature: and
let the greatnes of thy goodnes ouercome, and
couer my wickednes. Let the most sweete
louinge father reioyce at the comminge home
agayne of his prodigall sonne. Let the good
shepherde reioyce at the recouerie of his lost
sheepe. Let the pittiefull woman reioyce at
the fyndinge of her lost grote. O how happie
and ioyefull shall that daie be, when thou
shalt cast thine armes about my necke, and
geue me the swete kisses of peace!

Lut. 15.

Howbeit to obtaine this gracious bene-
fite, I knowe now what I will doe. I will take
armes euen against my selfe: And I wilbe more
cruell, and rigorous against my selfe, than anie
other. I will afflict and punnishe my selfe
all maner of wayes with labours & paines: and
I will despise my selfe as a most stinckinge, and
filthie dongehill. Yea I will reioyce when so
euer

euer I shalbe despised, and dishonored, how
soeuer the same shall happen vnto me. I wil-
be glad also, when my shame shalbe disco-
uered, and published abroad. And because I
alone am not sufficient to abhorre, and despi-
se my selfe, I will ioyne all creatures in the
whole worlde vnto me, and will desire to be
punished, and despised by euerie one of them,
forso muche as I haue despised the Creator of
them all. This shalbe vnto me a treasure,
which I will verie earnestlie desire: to wit: to
heape paines and despites against my selfe, and
to loue them with hartie affection, that shall
helpe me herein. All the consolations, and
honors of this life, shalbe a torment vnto
me: and I will accompt them all to be my
most deceitfull, and flattering enemies. I be-
leue assuredly, that in case I shall thus doe, I
shall prouoke all thinges (notwithstandinge
I haue offended them) to take pirtie, and com-
passion vpon me: and that those creatures,
which before cried out against me will now
after their maner praie, and entreate in my
behalfe. Wherefore I am contented that all
dishonors, reproaches, and punnishmentes
doe ronne vpon me on euerie side, so that by
them I maie be brought to my most sweete,
and mercifull Lorde. And as for all honour,
pleasure, and delighe, they shalbe bannished
awaie quyte from me, insomuch as the verie
names of them shall no more be hearde in my
howse. In all thinges I will seeke nothings

Meditation for

els, but onely the honor of my Lorde God,
and the contempte and confusion of my selfe.

Fourre notable affections. Hetherto are the wordes of S. Bonauenture. Which will vndoutedlie be a very great helpe vnto him, that shall deuowdie meditate vpon them, to procure, and ingender in him these fower noble affections To witt, sorrowe for sinne: the feare of God: a holie hatred of him selfe: and a desire to be contemned and despised for Gods sake. Of the first affection

I.

proceedeth penance, which wassheth awaie all our synnes past. In the seconde is conteined the feare of God, which excludeth all sinnes that are to come. By the thirde is obtained a hatred of himselfe, against the loue of him selfe. And by the fourth is obtained true humilitie, against the desire of the glorie of the worlde. Whosoeuer is desirous to obtaine these foure vertues, must exercise him selfe in these, and such like considerations. But

II.

especiallie hereby is obtained this holie hatred

III.

of a mans selfe, whose office is, not onely to eschewe the cherishinges, and delicacies of the bodie, and to procure to himselfe paines and labours, but also much more to despise

IIII.

all maner of dignitie, honour, and estimation of the worlde, and to loue all kinde of contempt and dishonour for Godes sake. And this affection apperteineth properly vnto humilitie, which is a verie inwarde, and hartie contempte of our selues: Whiche contempte commeth of the true knowledge of our selues, and of the

what effects are caused by hauing a holie hatred and contempte of a mans selfe.

con-

consideration of our owne sinnes. I speake
 this, to the intente that such as be louers of
 true humilitie maye vnderstand, that out of
 this verie same fountaine, from whence that
 water is drawen that maie cause in vs an ha-
 tred and abhorringe of our selues, is that other
 water drawen also, that susteineth, and water-
 reth the tree of true humilitie, out of which
 tree all vertues doe springe.

All vertues
 doe springe
 out of
 humilitie.



TVEDAYE NIGHT.

THIS DAIE (WHEN THOU
 HAST MADE THE SIGNE OF
 the Crosse, and prepared thy selfe,) thou hast to
 meditate vpon the condition, and miseries of this
 lyfe: that thou mayest by them vnderstande, how
 wayne & a glory of this worlde is, seinge it is buile
 vpon so weake a foundation: and how litle ac-
 count a man ought to make of him selfe, beinge as
 he is subiect vnto so many miseries.



A man borne of a woman, liuinge a short time, is replete with many miseries. Job. 14. 1.

TEWSDAIE NIGHTE.

OF THE MISERIES OF THIS LYFE.

NOW for this purpose thou hast to consider first of the vylenes of the original, and birthe of man, to witt: the matter whereof he is compounded: the maner of his conception: the greifes, and paynes of his birthe: the frailtie, and

and miseries of his bodies, accordinge as here-
after shalbe entreated.

Then thou hast to consider the great mis-
eries of the lyfe, that he liueth, and cheiflie
these seuen.

First consider how shorte this life is, seinge
the longest tearme thereof passeth not three-
score and tenne, or fower score yeares. For all
the rest (if anie mans lyfe be drawen a litle
longer) is but labour and sorrowe. And if thou
take out of this the time of our infancie, which
is rather a lyfe of beastes, than of men, and
withall the time, that is spent in sleepeinge, at
which time we haue not the vse of our senses
and reason, thou shalt finde that our lyfe is a
great deale shorter, than it seemeth vnto vs.
Besides all this, if thou compare this lyfe with
the eternitie of the lyfe to come, that endu-
reth for euermore, it shall scarcely seeme so-
muche as a minute: Whereby thou mayest per-
ceiue, how farre out of the waie those perso-
nes are, who to enioye the litle blast of so short
a lyfe, do hazarde to loose the quiet rest of the
blessed lyfe to come, which shall endure euer-
lastingly.

Secondlye, consider how vncertaine this
lyfe is, (which is an other miserie besides the
former. For it is not onely of it selfe very shor-
te, but euen that very smale continuance of
lyfe that it hath, is not assured, but dowtfull,
For how manie (I praie thee) doe come to the
age of those threescore and tenne, or foure

Meditation for

Marc. 13.

score yeres, which we spake of? In how manie persones is the webbe cut of, euen at the first, when it is scarcely begonne to be wouen? How manie doe passe awaie out of this worlde, euen in the flower, (as they rearme it) of their age, and in the verye blossomyng of yowthe. Ye knowe not (saith our Sauour) when our Lorde will come, whether in the morninge, or at nooneday, or at midnight, or at the time of the cocke crowinge: That is to saie: Ye knowe not whether he will come in the time of infancie, or of childhoo-de, or of youthe, or of age. For the better perceauinge of this pointe, it shalbe a good helpe vnto thee, to call to minde, how manie of thy fryendes, and acquaintance, are deade, and departed out of this worlde. And especial-ly remember thy kynsfolke, thy companions, and familiars, and some of the worshipfull and famous personages of great estimation in this worlde, whom death hath assauled, and snatched awaie in diuers ages, and vttelie beguyled, and defeyred them, of all their sonde designementes and hopes. I knowe a certaine man, that hath made a memoriall of all such notable personages, as he hath knowen in this worlde in all kinde of estates, which are now dead: and sometimes he readeth their names, or calleth them to minde, and in rehearsall of euerie one of them, he doth breifly represente before his eyes, the whole tragedie of their lyues, the mockeries, and deceites of this worlde, and withall the conclusion and ende of all

of all wordly thinges. Whereby he vnderstandeth what good cause the Apostle had to saie: *That the figure of this worlde passeth awaie*, *1. Cor. 7. 31.* In which wordes he geueth vs to vnderstande, how litle grownde, and staie, the affaires of this lyfe haue, seinge he woulde not calle them veriethinges indeede, but onely figurer, or shewes of thinges, which haue no beinge, but onely an apparance, whereby also they are the more deceitefull.

Thirdly, consider how fraile, and bryckle this lyfe is, and thou shalt finde, that there is no vessel of glasse so fraile as it is. Insomuche as a lytle distemperature of the aier, or of the sonne, the drinkinge of a cuppe of cold water, yea the verie breathe of a sicke man, is able to spoyle vs of oure lyfe, as we see by daillie experience of manie persones, whom the least occasion of all these that we haue here rehearsed, hath bene able to ende their liues, and that euen in the most flourishinge tyme of all their age.

Fourthly, consider how mutable and variable this lyfe is, and how it neuer continueth in one selfe same staie. For which purpose, thou must consider the great and often alterations, and chaunges of our bodies, which neuer continue in one same state, and disposition. Consider likewise, how farre greater the chaunges, and mutations of our mindes are, which doe euer ebbe and flowe like the Sea, & be continually altered and tossed with diuers wyndes,

Meditation for

and furies of passions, that doe disquiet, and trouble vs euerie howre. Finally, consider how great the mutation in the whole man is, who is subiecte to all the alterations of fortune, which neuer continueth in one same beinge, but alwaies turneth her wheele, and rowleth vp and downe from one place to an other. And aboue all this, consider how continuall the mouinge of our life is, seinge it neuer resteth daie nor night, but goeth alwaies shorteninge from time to time, and consumeth it selfe like as a garment doth with vse, and approcheth euerie howre nearer and nearer vnto death. Now by this reckenyng what els is our life, but as it were a candle that is alwaies wastinge and consuminge, and the more it bourneth, and geueth light, the more it consumeth and wasteth awaie? What els is our life, but as it were a flowre, that buddeth in the morninge, and fadeth awaie at noone daie, and at eueninge is cleane dried vp? This verie comparison maketh the Prophet in the Psalme, where he saieth. *The morninge of our infancie passeth awaie like an herbe, it blossommeth in the morninge, and sodeinlie fadeth awaie: and at eueninge it decaieth, and waxeth harde, and withereth awaie.*

Our lyfe
wasteth
awaye like
a burninge
candle.

Psal. 89.

v.
Of the de-
ceyreful-
nes of this
lyfe,

Fifthly, consider how deceitfull our life is (which peraduenture is the worst propertie it hath.) For by this meane it deceiueth vs, in that beinge in verie deede filthy, it seemeth vnto vs beawtifull: and beinge but shorte, euerie

rie man thinketh his owne lyfe wilbe longer and beinge so miserable (as it is in deede) yet it seemeth so amiable, that to mainteine the same, men will not sticke to ronne through all daungers, trauells, and losses, (be they neuer so great) yea they will not spare to doe suche thinges for it, as whereby they are assured to be damned for euer and euer in hell fier, and to loose lyfe euerlastinge.

Sixtly, consider how besides this that our lyfe is so short (as hathe bene saied) yet that little time we haue to liue is also subiecte vnto diuers and sundrye miseries as well of the minde, as of the bodie: insomuche as all the same beinge dewlie considered, and layed together is nothinge els, but a vale of teares, and a maine Sea of infinite miseries. S. Ierome declarereth of Zerxes that most mightie kinge, (who threwe downe mountaines, and dried vp the Seas, that on a tyme he went vp to the toppe of a highe hill, to take a vewe of his huge armie, which he had gathered together of infinite numbers of people. And after that he had well vewed and considered them, it is saied that he wepte, and beinge demaunded the cause of his weepinge, he answered, and saied: I weepe because I consider that within these hundred yeares, there shall not one of all this huge Armie, which I see here present before me, be lefte aliue. Wherevpon S. Ierome saierh these wordes: O that we might (saierh he) ascende vp to the toppe of some towre, that

VI.

How that
little tyme
we haue to
lyue is also
subiecte to
many mi-
series both
of bodie
and myn-
de.

Meditation for

were so highe, that we might see from thence all the whole earth vnderneath our feete. From thence shouldest thou see the ruines and miseries of all the worlde: Thou shouldest see nations destroyed by nations: and kingdoms by kingdoms. Thou shouldest see some hanged, and others murdered: some drowned in the Sea, others taken prisoners. In one place thou shouldest see mariages and myrthe, in an other dolefull mourning and lamentation. In one place thou shouldest see some borne into this worlde, and caried to the Church to be christened, in an other place thou shouldest see, some others die, and caried to the Church to be buried. Some thou shouldest see excedinge wealthie, and flowing in great abundance of landes and riches, and others againe in great pouertie, and begging from dore to dore. To be short, thou shouldest see, not onelie the huge armie of Zerxes, but also all the men, women, and children of the worlde, that be now alieue, within these fewe yeres to ende their liues, and not to be seene anye more in this worlde.

VII.
Of the diseases that maie happen to mens bodies, and
Of the diseases and withall all the afflictions, and cares of the
calamities de. Consider likewise the daungers, and perils
that happen to mens bodies, and of the afflictions, and
of this lyfe. By the seinge whereof thou shalt
per-

perceauē how smalle a thinge all that is, that cares of
the worlde is able to geue thee, and this consi- the mynde.
deration maye cause thee more easily to de-
spise and contemne the same, and all that thou
mayste hope to receaue from it.

After all these manifolde miseries, and ca-
lamities, there succedeth the last miserie, that
is death, which is as well to the bodie, as to the
soule, of all terrible thinges the verie last and
most terrible. For the bodie shall in a mo-
mente be spoyled of al that it hathe. And of the
soule there shall then be made a resolute de-
termination what shall become of it for euer
and euer.

VIII.
Of death.

THE SECOND TREATISE

CONTEYNINGE A CONSIDERA-

tion of the miseries of mans lyfe, Wherein

the former meditation is declared

more at lardge.

HOW great the miseries are, that the
nature of mankinde is subiect
vnto by reason of synne, there is
no tongue able to expresse. And there-
fore S. Gregorie said verie well, that onely
our two first parentes, Adam, and Eue, (who first paren-
knewe by experience the noble condition, tes onelic
and state, wherein almightie God created mā,) (Adam and
vnderstode perfectly the miseries of man. Be- Eue) vn-
cause they by callinge to minde the felicitie derstoode
and prosperous estate of that lyfe, which they perfectlie
the mise-

Meditation for

ries where had once enioyed, sawe more clearly the miseries of the bannishment, wherein they rede remayned through sinne. But the children of these our two miserable parentes, as they neuer knewe what thinge prosperitie, and good hadde through synne, happe was, but were alwaies fostered, and brought vp in miserie: so they knowe not, what thinge miserie is, because they neuer knewe what prosperitie was. Yea manie of them are as it were persones in a mere frensie, so farre voide of sense, as they woulde (if it were possible) continewe perpetuallie in this lyfe, and make this place of bannishment their countrey, and this prison their dwellinge howse, because they vnderstand not the miseries thereof. Wherefore like as they that are accustomed to dwell in places of vsfauorie & stinckinge aier, doe feelee no payne nor trouble of it, by reason of the custome, and vse, they haue thereof: euen so these miserable persones vnderstande not the miseries of this lyfe, because they are so enured, and accustomed to liue in them.

Now that thou mayst not likewise falle into this foule deceit, nor into other greater inconueniences that are wont to followe hereof: Consider (I praie thee with good attention) the multitude of these miseries: and before all other, consider and weighe the miseries, that are in the first beginninge, and birth of man, and afterwarde the conditions of the lyfe he liueth.

To

To beginne this matter therefore at the verie ^{Of the ori-} original, Consider first of what matter mans ^{ginall and} bodie is compounded. For by the worthines, ^{byrthe of} or basenes of the matter, oftentimes the con- ^{man.} dition of the worcke is knowen. The holie ^{Genes. 2.} scripture saith, that almightie God created man of the slyme, or dyrt of the earth. Now of all the elementes, earthe is the most base, and inferior: and emonge all the partes of the earthe, slyme is the most base, and vile. Whereby it maie appeare, that almightie God created man of the most vile, and basest thinge of the worlde. Insomuch as euen the Kinges, the Emperors, and the popes, be they neuer so highe, famous, & royal, are euē slyme, and dyrt of the earthe. And this thinge vnderstoode the Egyprians right well, of whom it is writ- ten, that when they celebrated yearly the feast of their natiuitie, they caried in their handes certaine hearbes, that growe in myrie and slymie diches? to signifie thereby, the likenes and affinitie, that men haue with weedes, and slymye dyrt: which is the common father both to weedes, and to men. Wherefore if the mat- ter of which we are made, be so base, and vyle, Slymye whereof art thou so prowde, thou dust, and dyrt is the ashes? Whereof art thou so loftye, thou stinc- ^{common} kinge weede, and dyrtie slyme? ^{father, bo-} ^{the to wee-} ^{des and to} ^{men.}

Now as concerninge the maner, and work- ter is wrought, it is not to be committed to writinge, neither yet to be considered vpon,

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but to be passed ouer with sylence, and clo-
sing vp our eies, that we beholde not so fil-
thie a thinge as it is. If men knewe how to
be ashamed of a thinge which they ought of
reason to be ashamed of, swerlie they woulde
be ashamed of nothings more, than to consi-
der the maner how they were conceaued. Con-
cerninge which point I will towche one thin-
ge onely, and that is, that whereas our merci-
full Lorde, and Sauour, came into this worl-
de to take vpon him all our miseries, for to
discharge vs of the, onely this was the thinge,
that he woulde in no wise take vpon him.
And whereas he disdained not to be buffered,
and spitted vpon, and to be reputed for the ba-
sest of all men, onely this he thought was vn-
seemely, & not meete for his maiestie, to witt.
if he shoulde haue bene conceiued in such ma-
ner and order, as men are. Now as towchinge
the substance and foode wherewith mens bo-
dies are nourished, before they be borne into
this worlde, it is not so cleane a thinge, as that
it ought once to be named. No more ought a
number of other vncleane thinges, that are
daylie seene at the tyme of our birthe.

Let vs now come to the birthe of a man,
and first entrie into the worlde. Tell me I
praie thee, what thinge is more miserable, than
of his suster to see a woman in her trauell, when she brin-
entrie into geth forthe her childe? O what sharpe agonies
this worl- and bitter panges dothe she feele? What
de. painfull tossinges and throwes doth she ma-
ke?

ke? What daungerous grypes and quames is she in? What pittiefull skrykes and groaninges dothe she vtter? I omitt here to speake of manie monstrous, straunge, and ouerthwart birthes. For if I shoulde make reheresall of them, I shoulde neuer make an ende. And yet all this notwithstandinge when the feelie creature commeth into the worlde, it commeth (God wotte) weeping, and cryenge, poore, naked, weake, and miserable: it is vterlye destitute and in necessitie of all thinges, and vnable to doe anie thinge. Other liuinge thinges are borne with shooes vpon their feete, and apparell vpon their backe: some with wolles: others with scales: others with feathers: others with leather: others with shells: inso- muche as the verie trees come forth covered with a rynde or barke, yea and sometimes for failinge they be dowble barked: onelie man is borne starcke naked, without anie other kinde of garment in the worlde, but onely a skynne, which is all riuelled, fowle, and lothsome to beholde, wherein he commeth lapped at the time of his bith. With these ornamentes creepeth he into the worlde, who after his comminge, groweth vnto such fonde ambition, and pryde, that a whole worlde is scarcelie able to satisfie him.

Moreouer, other liuinge thinges at the verie houre of their comminge into this worlde, are able immediatlie to seeke for such thinges as they stand in neede of, and haueabili-

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tie to doe the same: Some can goe: others can
swyme: others can flie: to be short, each one
of them is able without anie instructor to see-
ke for such thinges, as it hath need of: onely
man knoweth nothinge, neither is he able to
doe anie thinge, but must of necessitie be ca-
ried in other folkes armes. How longe time
is it before he can learne to goe? And yet he
must beginne to crawle vpon all fowre feete,
before he can goe vpon two. How longe ty-
me is it, before he can speake so muche as one
worde? And not onely before he can speake,
but also before he can tell how to put meate
into his owne mowth, vnles some others doe
helpe him? One thinge onely I must confesse
he can doe of him selfe, that is, he can crie and
weepe. This is the first thinge he doethe, and
this is the thinge onely he can doe without
anie teacher. And although he can also laughe
of him selfe, yet can he not doe it, before he
be fowrtie daies olde, notwithstandinge that
he is euer more weepinge from the first hower
of his comminge into this worlde. Whereby
thou mayest vnderstande, how farre more
prompt, and readie our nature is to pewlinge,
and weepinge, than to ioye, and mirth, O me-
re follye, and madnes of men, (saierh a Wise
man) who of so poore, naked, and base be-
ginninge, doe perswade themselues, that they
are borne to be prowde.

A man
weepeth
so soone as
he is borne
into this
worlde,
but he lau-
gheth not
vntill
fourtye
dayes after
his byrthe.

Of the bo- Now as concerninge the verie bodie of
dye of mā. man, (whereof men esteeme them selues so
much,

muchē, and take ſuche a vaine conceite) I woulde thou ſhouldeſt conſider with indifferent eies, what our bodies are in verie deepe, how gaye and beautifull ſoeuer they appeare to our outwarde ſighte. Tell me (I praie thee) what other thinge is the body of a man, but onely a corrupt and teynted veſſell, which incontinentlie ſowreth, and corrupteth, what ſoeuer lycour is powred into it ? What other thinge is mans bodie, but onely a filthie dong-hill, couered ouer with ſnowe, which outwardlie appeareth white, and within is full of filth, and vncleannes ? What muckhill is ſo filthie ? What ſincke auoideth out of it ſuch filthie geare through all his channelles, as a mans bodie doth by ſeuerall meanes, and waies ? The trees, the hearbes, yea and certaine liuinge beaſtes alſo do yeelde out of them verye ſweete and pleaſaunte ſauours: but man yeeldeth, and auoydeth from him, ſuch lothſome, and fowle ſtynckinge ſtuſſe, as he ſeemeth trewlie none other thinge, but onely a fountaine of all ſluttishnes, and filthines.

It is written of a great wiſe philoſopher called Plotinus, that he was aſhamed of the condition, and baſenes of his bodie, inſomuch as he was verie vnwillinge to heare anie talke of his lignage, and pedegree: neither coulde he euer be induced with anie perſwaſions, to giue his conſent that anie man ſhoulde portraire him out in picture: ſayeinge, that it was ſufficient, that he him ſelfe caried with him all

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the daies of his lyfe a thinge so filthie and so vnworthie of the noblenes of his soule, although he were not bownde to leaue behinde him a perpetuall remembrance of his owne dishonour.

Isidorus,

It is written also of the holie Abbot Isidorus, that vpon a time whilest he was at meate he was not able to refraine from weeping, and beinge demaunded why he wepte, he answered: I weepe, because I am ashamed to be here feedinge vpon the corruptible meate of beastes, whereas I was created to be in the companie of Angels, and to feed vpon heauenly foode with them.

*of the myseries and conditions of this lyfe: and
first of the shortnes of the same.*

§. II.

AFTER this, consider the great, and manifolde miseries of mans lyfe, and especially these seuen: to witt: How shorte this lyfe is: How vncertain: How fraile: How inconstant: How deceitfull: and finally, how miserable it is. This done thinke vpon the ende thereof, which is deathe.

Of the-
shortenes
of our lyfe.
Iob. i. 14.

Consider then first of the shortnes of our lyfe, which thinge the holie man Iob considered, when he saied: *O Lorde the daies of man are verie shorte, and thou knowest the number of the monethes, that he hath to liue. We see at this daie,*

daie, what a great matter it is for one to liue three score and tenne, or foure score yeares, and this is commonly the ordinarie rate of mā's lyfe: Insomuch as when they liue so longe, they accompt them selues, not to be euill delt withall. As the Prophet signifieth, when he saith: *The daies of mā are at the uttermost but three-score and tenne yeares: and if the strongest doe reach to fourescore, all that that followeth is but labour and greiffe.* *Psal. 89.*

Now if thou wilt denyde this accōpte into partes, and not reckon it thus in a grosse somme, it seemeth vnto me, that thou canst not well reckon the tyme of our infancie for anie part of our lyfe, and much lesse the time, that is consumed in sleepe, because the lyfe of infancie when we are not as yet come to the vse of reason, (which onely sheweth vs to be men,) can not well be called the lyfe of men, but rather the lyfe of beastes, euen as it were the lyfe of a yonge goate, that goeth here and there skiping, and leaping: especiallie bycause we see that in al that age, there is nothinge either learned, or done, that maie well beseeme the dignitie of a man. Now as touching the time that is spent in sleepe, I see not how it maye be called the time of lyfe, seinge the principall parte of our life is to haue the vse of our senses and reason, which as then both the one and the other are suspended in vs, and as it were deade.

And therefore a certayne Philosopher saied, that in the halfe of a mans lyfe, there is no

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difference betwene the happie man, and yn-
happie: forsomuch as duringe the tyme of slee-
pe all men are equall, because they be then
as is were deade. It is cleare, that if a kinge
shoulde be detained as a prisoner for the space
of one or two yeares, we can not saie (and
saie trulie) that he raigned duringe that time,
seinge he enioyed not the kingdome, nor go-
uerned the same lyke a kinge. How then
can it be saied, that a man liueth whiles he
sleepeth, seinge duringe that time, the Sei-
gnorie and vse of his reason, yea and of his
senses also, by which he liueth, stande as it
were in suspense? For this cause a certain Poët
tearmed sleepe, the cosin germaine of death,
and an other called it the brother of deathe
for the likenes and resemblance, which he per-
ceaued to be betwene the one, and the other.
Now then if so great a parte of our lyfe be
spēt in sleepe, what a great parte is that where-
in it cannot be sayed that we doe liue at all.
And if it be the common custome of men to
sleepe the thirde parte of the daie, and night,
which is eight whole howres, (although there

The thirde be a great sorte, that doe not content them
partē of selues therewith) it followeth by this accom-
our lyfe is pte that the thirde parte of our lyfe is consu-
consumed med in sleepe, and so consequently, that du-
in sleepe. ringe that time we doe not liue. So that he-
reby thou mayst perceauē, what a great parte
of our short lyfe is spent in sleepe euerie daie.
This accompte therefore beinge thus made,
(which

(which vndowtedly is a very true accompt) how much is that, that remaineth of a mans verye lyfe in deede, euen of suche I meane, as liue longest?

Certainlie that philosopher had verie great reason to doe as he did, who beinge demaunded what he thought of the lyfe of a man, tourned him selfe about before them that made the demaunde, and sodeinly departed out of their sight. Geuinge them thereby to vnderstand, that our lyfe is no more, but onely a tourne about, and of shorte continuance. Our lyfe is no more, but as it were the shotinge of a starre, that passeth at a tryce, and flassheth quickly awaie, and within a litle while after, euen that verie signe that was left behinde, vanisheth owte of sight also. For within verie fewe daies after a man is departed owte of this lyfe, the verie remembrance of him dieth with his lyfe, be the personage neuer so great, or honorable. To conclude, this lyfe seemed so shorte to manie of the auncient wisemen, that one of them tearmed it a dreame: and an other not contented therewith, called it the dreame of a shadowe, seeminge to him that it was ouermuch to calle it the dreame of a true thinge in deede, beinge as he thought it none other than a dreame of a vaine and friuolous thinge.

Againe, if we compare this small remanent of the lyfe that we here liue, with the life to come, how much lesse will it yet appeare? Ecclesiasticus saith verie well: *If the nombre of* ^{To compare this small remanent} *of our lyfe*

Meditation for

with the
lyfe euer-
lastinge
that is to
come.

Ecclef. 18.

mans dayes be an hundred yeares, it is muche. Now what is all this (beinge compared with the lyfe euerlastinge) but as it were a droppe of water compared with all the whole Sea? And the reason hereof is euident. For if a starre (which is farre greater than all the whole earthe) beinge compared with the rest of heauen, seemeth so smalle a thinge, how smalle shall this present lyfe, (which is so shorte) seeme to be, beinge compared with the lyfe to come, that shall neuer haue ende? And if (as the astronomers affirme) all the whole earthe in comparison of heauen, be but as it were a litle pinnes point, because the inestimable greatnes of the heauens, causeth it to seeme so smalle a thinge, what shall this litle puffe of our short lyfe seeme to be, if it be compared with lyfe euerlastinge, which is infinite? Vndowtedly it will seeme nothinge at all. For if a thousande yeares in the sighte of almightie God, be no more but as it were yesterdaie, which is now past, and gone, what shall the lyfe of one hundred yeares seeme to be in his sight, but onely a verie nothinge.

Psal. 49.

And thus it seemeth vnto the damned persones, when they make comparison betwene this lyfe, which they haue left behinde them, with the eternitie of the tormētes, which they shall suffer for euermore. As they themselves doe confesse in the booke of wisedome, in theise woordes: *What hath our pride anayled vs and the pompe of our riches? All these thinges are*
past

Sap. 5.

past awaie, as it were a shadowe that flieth, and as one that rideth swyftelie in post, or as the shippe that passeth by the waters, and leaueth no signe where it hath gone, or as an arrowe shotte at a certaine marke, which so sone as the aier hath once opened and made him his waie, forthwith it closeth vp againe, and it is not known which waie it went. Euen so is fareth with vs. For at that verie instant when we are borne, we beginne to decaie, and we leaue no memorie or signe of vertue behinde vs. Consider then how shorte all the time of this transitorie lyfe shall seeme there to all those miserable damned wretches, seinge they doe playnelie confesse, that they liued not at all, but that so sone as they were borne, forth with they beganne to fade and vanishe awaie. Now if this be so, what greater follie, or madnes, can be imagined, than that a man for the enioyinge of this short dreame of so vaine pleasures, and delighes, shoulde goe to suffer euerlastinge damnation and tormentes. ^{Is a mere} in hell fier for euer and euer. Furthermore ^{make so} if follie to the time and space of this lyfe be so shorte, ^{greate pro-} and the lyfe to come so longe, to witt, euerlastinge, ^{uision for} what a mere follie is it, to take so great ^{this shorte} labour and paines to prouide so manie thinges ^{lyfe, and} for this lyfe beinge so shorte, and not to make ^{not to pro-} anie prouision at all for the lyfe to come, ^{uide for} which is so longe, that it shall neuer haue en- ^{the euerla-} dinge lyfe. ^{stinge lyfe} What a fonde parte were it for a man that ^{to come,} mynded to liue in Spayne. to spende, and consume all he hath in byenge rootes, and build-

Meditation for

dinge howses in the Indees, and to make no prouision for the countrie, whereunto he goeth to dwell and make his abode? Now how much more foolish and madde are they, that spende all their goodes, and substance, in makinge prouision for this present lyfe, where they shall liue so shORTE a time, and make no prouision at all for the euerlastinge lyfe to come, where they must dwell, and make their abode for euermore? Especially consideringe, that they haue so good meanes for their prouision there, by transportinge all their goodes thither by the handes of the poore. As the Wiseman witnesseth, sayeing: Throwe thy bread vpon the runninge waters, for a longe time after shalt thou finde it againe.

Eccles. 11.

Of the vncertaintie of our lyfe.

§. III.

BV T althoughe our lyfe endure but a shORTE space, yet if this shORTE space were so certaine, that we might be assured thereof (as kinge Ezechias was, vnto whom almightie God graunted fyfteene yeares of lyfe) our miserie were the more tollerable. But trulie it is not so. For as our lyfe is verie short, euen so that verie tyme we haue to liue (how shORTE or longe so euer it be) is also vncertain, and doutfull. For as the Wise man saieth: Man knoweth not the

Isay. 38.

Eccles. 9.

the daie of his ende, but lyke as fishes when they thinke them selues in most safteie, are taken with the hooke, and as birdes are caught in a snare, when they thinke nothing lesse: euen so death assaulteth men in an euill season, when they thinke least of it. Trulie that is a verie wise and approued sentence which is commonlie saied. *That there is nothing more certaine than deathe, nor nothing more vncertain than the houre of deathe.* And therefore a certaine ^{A notable sentence.} philosopher compared the liues of men to the belles, or bubbles, that are made in water pites, when it raineth: of the which, some doe vanishe awaie sodenlie euen at their verie risinge, others doe endure a litle longer and out of hande are decaied, others also doe continue somewhat more, and others lesse. So that although they doe all endure but onely some litle time, yet in that littell there is great varietie.

Wherefore if the ende of our lyfe be so vncertaine: If it be so vncertain also when the dreadfull houre of our accompt shall come: why doe we liue with such loosenes, and negligence? Why doe we not consider those wordes of our Sauour, where he sayeth vnto vs: *Watche, because yee knowe not, when the sonne of man shall come.* O that men would waighe the force of this reason. Because ye knowe not the howre (sayeth our Sauour) watche ye, and be alwaies in a readines. As if he had sayed in expresse wordes: because ye knowe not the

Math. 24.

Marc. 13.

Luc. 12.

Meditation for

howre, watche euerie howre: because ye knowe not the moneth, watche euerie moneth: and because yee knowe not the yeare, be still in a readines euerie yeare. For although ye knowe not certainly what yeare he will call you, yet most certaine it is, that a yeare shall come in which vndowtedlie he will call you.

But that the force of this reason maie the better be perceaued, let vs put an example. Tell me if there were set before thee vpon a table, thirtie or fourtie seuerall dishes of meate, and thou haddest a certaine warninge geuen thee by some of thy friendes, that in one of them there were poison: durst thou geue the aduenture to eate of anie one of them, although thou were verie muche a hungered? Vndowtedlie thou wouldest not doe it. For the verie feare thou wouldest haue (least thou mightest peraduenture light vpon that dishe that were poysoned) woulde make thee to abstaine from all the rest. Now let vs examine how manie yeares at the vttermost thou mayst hope yet to liue. Thou wilt saie peraduenture (after thou hast well considered the matter) that thou mayest liue thirtie or fourtie yeares. Well then if it be certaine, that in one of these yeares thou art assured to die, and thou knowest not in which of them, why art thou not then affraide in euerie one of them, scinge thou art well assured, that in one of them thy lyfe shalbe taken from thee? Thou wouldest not be so hardie, as to put thy hande into anie one

one of the foresaied fourtie dishes, although thou were in a verie sore hunger, because thou knowest that in one of them there is death present. And wilt thou not also be affraide of euerie one of these fourtie yeares, seinge thou art so well assured, that thou shalt die in one of these yeares? What answer canst thou make to this reason?

Harken yet to an other reason, which is of no lesse efficacie than the other. Tell me, why doe men keepe a continuall warche in a Castle that standeth in the frontiers vpon the enemies? Is it for anie other cause, but onely for that they knowe not when the enemies will come to assaulte it? Assuredlie for none other. So that because they knowe not certainly at what time the enemy will come, therefore doe they continuallie warche it at all tymes. For if they knewe certainlie the time of their comminge, they might be careless in the meane while, and reserue the diligence of their warche vntill that verie time. Now I require thee hartely for the loue of God, to be an indifferent Iudge to wching that, which I shall saye vnto thee. Let vs consider well this poynte. If thou warche thy Castle euerie night, because thou art vncertain when thy enemy will come, whether to daie, or to morrowe, this yeare, or the next: why dost thou not then kepe a continuall warche ouer thy soule, seinge thou knowest not what howre death shall come to geue the assault vpon thee? The

Meditation for

verie same vncertaintie that is in the Castle, is in thy soule also: yea this vncertaintie is farre more, and the matter is without all comparison of greater importance. Now what iudgement haue they that are alwayes so vigilant in watchinge their castle, and so careles alwayes about their soules: so careles I saie, as to sleepe alwaies, without euer thinkinge vpon them? What thinge can be more against reason? Consider that thy soule is of greater valewe, than all the castels and kingdoms in the worlde. Yea if thou consider the price wherewith it was bought, thou mayest well iudge, that it is of more valewe than all the angels in heauen. Consider also that thou hast greater enemies, that doe endeavour continually both daie and night to assault it. Consider that thou canst by no meanes vnderstand the daye, or the houre of assault. Consider that the whole substance of the saluation, or damnation of thy soule, consisteth in this point, whether thou be taken provided or vnprovided at that dreadefull howre. Forsomuch as accordinge to the parable of the Gospell, the virgins which were founde readie, and prepared, entered into the mariage with the bridegrome, and such as were founde vnprovided taried without. To conclude therefore, what cause is there why thou shouldest not alwaies watche as well ouer thy soule, as ouer thy castell, seinge the vncertaintie is greater, the daunger greater, the cause greater, and all the rest without anie com-

Math. 25.

comparifon farre greater, and of more importance?

Of the frailtie of our lyfe.

§. IIII

HOWBEIT our lyfe is not onely vncertaine, but also verie fraile, and bricke. For I praie thee, what glasse is so bricke and so subiecte to knockes and breakinge, as the lyfe of man? Some times the verie aier, and heat of the sonne (if it be vehement) is able to spoyle vs of our lyfe. But what speake I of the sonne? seinge the verie eies, yea the onely lookinge of some persone is able sometimes to bereaue a creature of his lyfe. It shall not neede to drawe anie sworde, or to vse anie kinde of armour or munition for the matter, seinge the onely looke of some one man is able to bereewe an other of his lyfe. Consider now what a sure castell this is, wherein the treasure of our lyfe is kept, seinge the onelie beholdinge of it a farre of, is able to batter it cleane downe to the grownde.

But this were not so much to be wondered at in the age of infancie, when the buildinge is as yet but newe, and greene: but the greater wonder is, that after that the worke is serled, and hath continued manie yeares together, there happeneth some accident of no greater importāce than these beforenamed, that is ab-

Meditation for

the viterlie to ouerthrowe it. If thou enquire and aske whereof dyed this man, or whereof died that man, they will answere thee, that he died by drinkinge a cuppe of colde drinke in a sweat: or by surfetinge at a supper: or of some other great pleasure, or greife: and some times they can geue no cause at all, but that he went to his bed safe, and sounde, and the next daie in the morninge was founde starke dead at his wiues syde. Is there any glasse or earthen vessell in the worlde, more brickle or subiecte to breakinge than this? And certainle it is not to be wondered at, that man is so brickle, consideringe that he is also made of earth: but it is rather to be wondered at, that beinge of such stuffe, and makinge as he is, he is able to endure so longe a time as he doth. Why is a clocke so often times disordered, and out of frame? The reason is because it hath so manie wheelles, and pointes, and is so full of artificiall worke, that although it be made of yron, yet euerie litle thinge is able to distemper it. Now how much more tender is the artificiall composition of our bodies, and how much more fraile is the matter of our fleashe, than is the yron, whereof a clocke is made? Wherefore if the artificiall composition of our bodies be more tender, and the matter more fraile, why shoulde we wonder if some one pointe amonge so manie wheelles, haue some impediment, by reason of which defect it stoppeth, and endeth the course of our lyfe? Trewlye, we haue
rather

rather good cause to meruayle, not why men doe so quickly ende their liues, but how they endure so longe, the woorckmanshippe of their bodies beinge so tender, and the matter and stuffe whereof they be compounded, so fraile and weake.

This is that miserable frailtie, which the Prophet Esaie signifieth in these wordes.

Almightie God saied vnto his Prophet: Crie: the Esay. 40.

Prophet answered: what shall I saie? God saied vnto him: All fleash is haie, and all the glorie thereof is like vnto the flower of the feild: the haie wythereth, the floure fadeth awaye, but the worde of God continueth for euer. Vpon whiche wordes S. Am-^{S. Ambros}

brose saieth thus, Trulie it is euen so, for the glorie of man florisheth in the fleashe like vnto haie, which althoughe it seeme to be great, it is in verie deede but litle, like an hearbe: it buddeth like a floure, and fadeth like haie. So that it hath no more, but a certain florishinge in apparance, and no firmenes nor stabilitie in the fruite. For what firmenes can there be in the matter of fleashe, or what good thinges of anie longe continuance are to be founde in so weake a subiect? To daye thou mayest see a yonge strilplinge in the most florishinge time of his age, with great strégh, lastie, and ictringe vp and downe in the streetes in great brauerie, with a iolye loftie countenance: and if it so fall out, that this verie next night he be taken with some disease, thou shalt see him the next daie with a face so farre altered, and

Meditation for

chaunged, that whereas before he seemed verie amiable and beautifull, he will now seeme euill fauored, miserable; and verie irksome to beholde. Now what shall I saie of the other accidentes, and alterations of our bodies? Some are sore broken with troubles, and aduersities: others are weakened with pouertie: others are tormented for want of good digestion: others are distempered with drinkinge of wines: others waxe feeble with age: others become tender, and ouer delicate by much cherishinge them selues: and others marre their complexion with vsinge ryotous behauour. Now then accordinge to this reckeninge, is it not true (trow ye) that our fleash withereth like haie, and that the floure thereof fadeth, and vanisheth awaie?

Thow shalt see some other, who beinge
what grea- descended of a verie honorable parentage, of
te altera- noble bloode, and of a verie auncient howse,
tio and in- noble familie, wel friended, and hauinge good
constancie and familie, wel friended, and hauinge good
is in this store of kinred both by father and mother, and
worlde. keepinge a great howse, and attended vpon
with a great trayne of his tennantes and seruantes, and rulyng the whole countrey where he liueth, and who there but he? yet neuertheless if a contrarie winde of fortune blowe but a litle against him, then is he forthwith vtterlie forsaken of his friendes, euill entreated of his equales, and litle regarded of all the worlde: insomuch as then verie fewe or none will put of a cappe vnto him, but rather contemne him.

him. Thou shalt see an other that hath now abundance of landes, and riches, and is generallie reported in all mēs mowthes to be a very courteous, liberall, and bountifull man, and of great renowme, and estimation, exalted to honorable dignities, and promotions, and preferred so highe in the common wealth that he is a great ruler, and mightie gouernour, and hath the commendation of all persones to be a verie wise, happie, and fortunat man: thou shalt see (I saie) the times so to alter and chaunge, that euen this man who is now so highelie exalted to great dignities, and offices, and magnified in the mowthes of all men, shalbe vterlie disgraced, and thrust into that verie prison, where he himselfe had heretofore imprisoned manie others, and shall there ende his lyfe in verie great infamie, miserie, and wretchednes. Vnto how manie also doth it happen to be wayted vpon, and brought home to their howses this daie with a number of goldē chaynes, foote clothes, and seruinge men, and with all the gaye pompe in the worlde, and the verie nexte night followynge, either by means of treason of some one of his owne howsholde, or familiar acquaintance, or by other misfortune, to haue all this glorious pompe obscured? yea it maie so falle out, that euen a litle stitche comminge in his syde, maye marre the fashion of all this gaie ruffelinge shewe, wherein he tooke so great delighte. O how deceitfull are the hopes of men (saieth Tully,) how

fraile is fortune, how vaine are all our contentiōs, and strifes, which manie times doe breake and falle in the middle waie, and are ouerwhelmed, and drowned in saylinge, before they can come to the sight of the hauē. Now what a sonde madnes is this in the children of Adā, vpō so weake foundations to builde such highe castles, and towers? They consider not, that they buylde vpon sande, and that euen when the weather is most sayre, a wynde will come, and blowe downe all that standeth not vpon a sownde and stronge foundation. O what sonde accomptes doe men make often times, because they will not tourne their eies, and looke into their owne consciences, and take first an accompr of them selues!

And if this be thought so great a blindnes, how much greater is the blindnes of those wicked persones, that are so bolde, as to continue manie yeares in synne, knoweynge that there is no greater distāce betweene them and hell gates, but onely this brickle and short lyfe? Let vs imagine now, that there were a mā hanginge by a smale twyned threede, and that there were directlie vnder him a verie great hell fier, deepe well, and he hanginge in such wise ouer it, that when the threede happened to breake he shoulde forthwith falle into it. In what euill case (trowe yee) woulde this man thinke himselfe to be? O how fearfull, and how sore troubled woulde he be? How willinglie woulde he offer all the substance he hath, to be deliuered

There is
no more
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hell fier,
but onely
this brickle
and
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fe.

liuered of that daunger? Now thou miserable wretche that darest continewe so manie dayes and yeares in synne, contrarie to the lawes of almightie God, why doest thou not consider, that thou hangest in the like daunger? Doest thou not plainlie see before thy face, that when soeuer the threede of this fraile, and short lyfe breaketh in sonder, thou art assured (continueinge still in this thy wicked and synfull lyfe) to fall into the deepe bottomles pit of hell fier? How canst thou then sleepe? How canst thou plaie? How canst thou lawghe, or be in anie quiet? How is it, that thou art so stone blynde, as not to see such a terrible perill and daunger as hell and euerlastinge damnation, to be readie euerie houre to falle vpon thee?

Of the mutabilitie of this lyfe.

§. V.



VRE lyfe hath yet an other defect, which is to be mutable, and neuer to continewe in one staie: accordinge as the holie man Iob affirmeth in a pittietull discourse which he maketh of the miseries of mans lyfe in these wordes. *A man borne of a woman, liuinge but a smalle time, is replenished with manie miseries, he commeth forth like a floure, and withereth awaie out of hande: his daies passe awaie like a shadowe, and he neuer con-*

Iob. 14.

Meditation for

tinueth in one state. But now to passe ouer all other miseries, what thing is there in the worlde more fickle and mutable than man? They saie that the Cameleon chaungeth him selfe in one houre into manie and diuers colours: And the Sea called Euripus, is by reason of his often chaunges accompted very infamous: The Moone hath likewise for euerie daie a peculiar forme and shape: But what is all this in comparison of the alterations of man? What Protheus was euer chaunged into so many formes, as man chaungeth euerie houre? Sometymes he is sicke, sometimes whole: Sometymes contented, sometimes discontented: sometimes sorowfull, sometimes merie: sometimes in good hope, sometimes in despaire: sometimes suspicious, sometimes secure: sometimes pleased, sometimes angrie: sometimes he will, and sometimes he will not: yea manie times he knoweth not himselfe what he woulde haue. To be short, he altereth, and chaungeth himselfe so ofte as there be accidētes hapeninge vnto him euerie houre. For all such accidentes doe rosse and turmoyle him, each one in his seuerall kinde. That which is past is ircksome vnto him: that which is present troubleth, and molesteth him: and that which is to come, vexeth, and disquieteth him. If he haue neither landes, nor goodes, he liueth in trauell. If he haue them he liueth in pride: And if he loose them, he liueth in great griefe, and sorrowe. Now what Moone, or Sea, is subiect to so manie

manie chaunges, and alterations, as the lyfe of man? The Sea chaungeth not but when the windes tourne contrarie vnto it. But in mans lyfe whether it be wyndie, or calme weather, there be euermore diuers alterations and stormes.

Now what shall I saye of the continuall ^{Of the cō-} mouinge and wastinge of our life? What minu- ^{tinuall mo-} te of an houre passeth, but that we goe one ^{uinge and} steppe forwardes towards our deathe? What ^{wastinge} other thinge (trowest thou) is the mouinge of ^{of our lyfe.} the heauens, but as it were a verie swifte wheele, which is continually spynninge, and windinge vp our lyfe? For like as a roole of wolles sponne vpon a wheele, of the which at euerie tourninge about, some parte is wounde vp, at the first tourne a litle, at the seconde tourne a litle more, and so forthe at euerie tourne, vntill all be ended: so doeth the wheele of the heauens continuallie spynne, and wynde vp our lyfe, in that at euerie tourninge that it makerh a peece of our lyfe is sponne, and wounde vp. And therefore holie Iob saith: *That his daies* ^{Iob. 9.} *were more swyft, than one that rydeth in post.* For he that rideth in post, though his message require neuer so much haste, yet sometimes necessitie causeth him to staie. But our lyfe neuer staith, neither will it geue vs so much libertie, as the space of one houre of rest.

Whereunto S. Ierome agreeth verie well ^{S. Ierome.} sayeing: Wharsoeuer I goe about, what soeuer I write, what soeuer I reade ouer againe,

Meditation for

and correct, each thing taketh awaie from me some parte of my lyfe. And loke how manie pointes and minumes the notarie writeth, so manie are the losses and decreasings of my lyfe. Insomuche that like as they that saile in a shippe, whether they stande or sit, are alwaies goeing and sailinge, and doe euer approche nearer, and nearer to the ende of their nauigation: euen so in this lyfe all the time that we liue, we walke, and saile still forwardes approachinge nearer, and nearer, to the common hauen and ende of our nauigation, which is deathe.

Our lyfe is
a continual
walkinge
towards
deathe, and
the hower
of our dea-
the is the
dreadfull
hower of
our iudge-
ment.

Now then if our lyfe be nothinge else, but a continuall walkinge towards death? If the houre of death be also the dreadfull houre of our iudgement? What other thinge is oure whole lyfe, but onely a continuall walkyng towards the tribunall seate of almightie God, and an approachinge euerie hower nearer and nearer vnto his iudgement? Now what greater madnes maye there be, than for vs goeynge actually to be iudged, to offende him (as we be goeynge in the waye thitherwardes) that must geue sentence vpon vs: and so by our offences prouoke his anger more and more against vs? Open thine eies therefore (ô thou miserable man) and consider the waie that thou takest: thinke well with thy selfe whither thou arte goeynge: and be ashamed, or at least take compassion of thy selfe, and consider how euill this that thou doest, agreeth with that which thou goest to doe.

Of the deceitfulnes of our lyfe.

§. VI.

I coulde well beare with all these miseries of our lyfe, if it had not yet an other miserie (in my iudgement) farre greater and worse than all theise: which is that it is deceitfull, and seemeth in apparance otherwise, than it is in verie deede. For as it is true, that is commonly sayed, that *Fayned holines, is a double iniquitie*: euen so is it also most certainly true, that *Deceitful felicitie, is a double miserie*. For if this lyfe would shewe it selfe plainlie as it is in deede, and make no lye at all vnto vs, vndoutedlye we would neither loose our selues for it, nor yet trust vnto it, but would alwaies liue readie prepared against it. But verely it is so full of hypocrisie and deceit, that whereas it is indeede filthie, it is neuerthelesse solde vnto vs for beautifull: and beinge shorte, if seemeth vnto vs verie longe: and whereas it chaungeth it selfe euerie houre, it beareth a countenance, as though it continued alwaies firme and stable in one same state. Doeſt thou perceau (saith S. Ierome) S. Ierome. when thou wast made an infant? Canst thou tell when thou wast made a striplinge? or when thou cameſt to mans state? or when thou begannest to waxe an olde man? Goode Lorde

Meditation for

what a wonder is this, that euerie daie we die, and euerie daie we alter and chaunge, and yet for all this we perswade our selues verie fondelie, that we shall liue here for euermore?

Vpon this affiance were those prowde, and sumptuous buildinges of the Magarées built, of whom a certaine Philosopher saith, that they builded as though they shoulde liue for euer, and they liued as though they should dye the next daye. Whereof (I praie you)

The cause why manie be so carefull to provide for this worlde. and so careles and negligent to prepare them selues to dye.

commeth so great forgetfulnes of almightie God? so great couetousnes? so great vanitie? so great carefulnes in purchasinge, and heapinge together of landes and riches? and so great negligēce in preparinge our selues to die: but that we beleue & perswade our selues, that our life shalbe verie longe and endure a great time? This false imagination maketh vs to beleue, that we haue time enough for all thinges: for the worlde, for pleasures, for vanities, for vices, and for many other vaine, and curious exercises: and that yet after all this, we shall haue time enough also before we dye, to prouyde our accompte readie, and to make our attonement with almightie God. Insomuch that like as we make our accompt of a piece of clothe when it lieth vpon a table before vs, appointinge one piece for one purpose, and an other piece for an other: euen so doe we make an accompt of our liues, as though we our selues had the seignorie and gouernement of times, and might dispose both of them,

them, and of our lyfe, at our owne wil & pleasure. This fonde deceit growethe of a secret persuasion and affiance, that euerie man hath within himselfe, grownded not vpon anie reason, or true foundation, but onely vpon selfe loue. The which as it hateth and abhorreth death excedinglie, so will it in no case haue any remembrance of it, nor be perswaded, that it will come so soone to his howse as to other mens. And all this is for auoydinge of the great paine, and griefe, which he would conceaue if he beleued it in verie deede. And herof it commeth, that he is easilie induced to beleue, that other folkes shall die within a short space. For as he is not greatly in loue with the, so is not the knowledge of that trueth so sowre, and vnlikinge vnto him, but that he can easilie beleue it. But as touching himselfe, he maketh an other maner of accompt. For as he loueth himselfe exceedingly, so is he verie lothe to beleue a thinge, that maie be occasion of so greate paine, and griefe vnto him as the same would be. But we see daylie that such persons are oftentimes fowly deceyued, and that their dreames tourne cleane contrarie to their fonde imaginations. For as touching others, of whose liues they had smalle hope that they shoulde haue anie long continuance, they liue a longer time, than they euer imagined they coulde haue done: And they themselves that thought to liue, and remaine here a longe while, doe leade the daun-


we can easilie be perswaded that others will dye within a shorte tyme, but we will not beleue but that we our selues shall liue verie longe.

Meditation for

ce, and depart owt of this worlde before the. So that it fareth with the, as with younge sea men, that beginne to faile in the Sea, who when they come forth of the heauen mowth, it seemeth vnto them, that the lande and howses doe depart awaie from them (which is nothinge so) but contrariwise, it is they themselues that moue, and depart awaie, and the lande remaineth still in his olde place.

Of the miseries of mans lyfe.

§. VII.

 **L**THOUGH our lyfe be subiect to all these miseries before rehearsed, yet if that litle time of lyfe, were wholie lyfe indeede, it were somewhat: but the greatest miserie of all is, that the lyfe which a man hath to liue, whether it be shorte, or longe, is altogether subiect to such a number of miseries, and calamities, both of bodie, and minde, as it maie more trulie be tearmed deathe than lyfe.

Wherefore accordinge as a Poët saied verie well: *Not to liue, but to passe the lyfe well, is lyfe.* So that although this lyfe be verie sparynge, & shorte in all other thinges: yet in troubles and miseries it is verie plentifull, and longe. Vndoutedlye our lyfe is but shorte, respecting the lyfe it selfe: and if we respect the time of enioyenge it, it is yet much shorter. but if we con-

consider, how insufficient it is towards the at-
teyninge of wisdom, it is litle, or nothinge
at all. Howbeit although it be indeede verie
shorte for all good thinges, yet in one thinge
onely I fynde it longe, that is, in bearinge of
paine, and miserie. O dangerous state,
in which the lesse time thou hast to passe, the
more perill and daunger thou hast in the pas-
sage! Certainlie if we had eies to consider our
selues, and to see our owne cause, we shoulde
alwaies goe weeping, & lamentinge our ow-
ne state, as men condemned by the iust iudge-
ment of almightie God to suffer such great mi-
series. But that our miserie might be yet more
increased on euerie side, this miserie is added
to all the rest, that beinge in miserable case,
we liue like men in a frensie, and doe neither
feele nor vnderstande our owne miserie, and
wretchednes. Those two Philosophers Hera-
clitus, and Democritus, although they were in-
fidels, perceyued the same better than we doe,
of whom it is reported, that the one passed his
lyfe alwaies weeping, and the other alwaies
laughinge, forsomuch as they sawe clearly that
all our lyfe was nothinge els, but mere vani-
tie, and miserie.

Heraclitus.
Democri-
tus.

If thou dowte of this, tell me (I praie thee)
what meane all these carkes, and cares, wherein
men doe liue? What a number of infinite so-
rowes, griefes, anguishes, feares, passions, suspi-
tions, malices, with other the like tribula-
tions, and afflictions, is the soule of man sub-

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iect vnto? Vnto all which passions man is so prone, that manie times he is in a passion without anie cause: and feareth, where there is no cause at all to feare: and when there is no other man to vexe and tormente him outwardlie, he then vexeth, and tormenterh himselfe inwardly: as holie Iob confessed in these wordes when he sayde: *Why hast thou (ô Lorde) sett me against thee? I am become irksome, and burdensome euen to myne owne selfe.*

Iob. 7.

Of the externall miseries of the bodie.

Now as rowchinge the eternall miseries of the bodie, who is able to number them? How great labour and paine must we take to gaine a piece of bread, whereby to susteine our liues? The verie birdes and brure beastes are fed without anie occupation, labour, or paine: but man is constrained to sweat daye and night and to turmoyle both by sea, and lande, to get his liuinge. This is that miserie, whiche the Prophet lamented, when he saied: *The daies of our lyfe consume awaie like the spyders webbe.* For like as the spyder laboureth daye and night, in spyninge of her webbe, wastinge euen her owne bowels, and consuminge her selfe to bringe it to an ende, and all this longe and costly trauell is ordeyned to none other purpose, but onely to make a fine and tender nett, to catche flies withall: euen so the seely miserable man doth nothinge else, but labour, and toile, night, and daie, both with bodie and minde: and all this his trauell serueth to none other ende, but onely to catche flies: I mean to procure

Psalm. 89.

cure vayne and trifelinge thinges, and of very smalle valewe. And sometimes it falleth so out, that after much trauailinge vp, and downe, and great labour, and paines taken therein, when the webbe is fully finished and brought to an ende, there commeth sodainly a blusteringe blast of winde, that carieth awaie the webbe, and the owner with all: and so both the worke, and the workman perishe wholye together at one instant.

And yet were it so, that with all these payn- Our shor-
full trauels, and labours, our lyfe were safe^{te} lyfe is
and secure, then our miserie shoulde not be^{not safe}
so great as it is, but though our lyfe be secure^{and secure,}
from famine, and honger: yet is it not from^{but subie-}
the plague, and pestilence, and from infinite^{infinite}
other daungers, and diseases, that doe daile^{daungers,}
and howrelie assault vs. Who is able to num-^{and disea-}
bre how manie kindes and diuersities of disea-
ses nature hath ordained for mans boote? The
bookes of the phisitions are full fraught with
the declaration of diuers diseases, and reme-
dies for the same. And yet we see, that their
science increaseth euerie daie with the com-
minge of newe and straunge diseases, insomu-
che as the number of the diseases, whereof we
haue presently experience, were vtterlye vn-
knowne vnto the aunciēt phisitions, that were
in times past. And yet emonge all these reme-
dies scarcely shall yee finde one, that is plea-
sant or delectable: yea, and there be manie of
them that are more irckesome and painfull,

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than the verie sicknes, or diseases them selues. Infomuche as one greate tormente can not be remedied, without an other greater than it.

And if there be anie complexions so happye, as they haue not bene assaulted with these kinde of miseries, yet are they not secure and exempt from other calamities, and mischaunces, wherewithall we see those men to be dayly molested, that haue not bene much vexed with sicknes and diseases. How manie thousandes of men (trow yee) are drowned euerie daie in the Sea? How manie are deuoured in warres? How manie are endaungered by earthequakes? How manie with ouerflowinges of riuers, and great waters? How manie with fallinge downe of howses? How manie with the stinginge and strikinge of venemous beastes? How manie wofull women in trauaile of their children, doe purchase full dearlie their childrens liues, with their owne painfull deathes?

Now althoughe it be so, that the brute beastes doe fight against vs, and although in a manner all thinges that were made to serue vs, be no lesse noysome than seruiceable vnto vs. (yea rather it seemeth that they all haue as it were conspired against vs:) yet for all this I saye there might be someremedie founde, if men woulde accomde and agree together emonge them selues, and were as comfortable in peace, as they are in nature. But alas it is farre otherwise. For euē they themselues are in armes
against

against them ſelues: and emonge all creatures ^{Emonge}
 in the worlde, there is none against whom man ^{all creatu-}
 is more cruelly bent, than against the compa- ^{re man is}
 nion of his owne nature. How many kindes of ^{most cruell}
 engins, artillarie, munition, and weapons ha- ^{against the}
 ue men inuented to defende them ſelues, and ^{companie}
 to offende others? How manie are dailie ſpoi- ^{of his ow-}
 led of their liues by the cruell ſwoorde of ^{ne nature.}
 their enemies? How manie threatninges, rob-
 beries, iniuries, woundes, deathes, reproches,
 ſclaunders, and emprisonmentes, doe men
 daily ſuſteine by the malice, and crueltie of
 other men? We ſee that neither the lande,
 nor the ſea, nor the highe waies, nor the
 cōmon ſtreetes, are free from theiues, robbers,
 murderers, pirates, and enemies. The cruell
 anger and rage of the furyous man, is at all ti-
 mes readie ſo be reuenged of his enemye, yea
 and he taketh greate pleaſure in it. What mea-
 ne ſo many kinde of weapons? Such diuerſitie
 of artillarie? Such ſtore of munition? Such abū-
 dance of gunpowder? So manie deuifers and
 inuentors of newe kindes of ſtratagemes, and
 cruell practices of warre, but onely to multi-
 plie, and increaſe on euerie ſide the miſeries,
 and calamities of mākinde? Inſomuch as when
 we are not moleſted with the aier, nor with
 the elementes, we are preſecuted by the com-
 panions of our owne verie nature. It is writ-
 ten of one onely man called Iulius Ceſar,
 (who emonge all the Emperors was moſt com-
 mended for clemencie) that euen he alone

Iulius Ceſar.

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with his armyes slewe in diuers battells, aboue a million, and a hundered thousand men. Consider now how manie more woulde he haue flaine, if he had bene cruell, seinge he slewe so manie beinge commended, and praised for a verie gentle, and mercifull prince?

Tullye.

Tully also maketh mention of a notable Philosopher, who wrote a booke concerninge the deathes of men, wherein he rehearseth many occasions of mens deathes, that haue happened in the worlde: as by fluddes, plagues, pestilences, destructions of Cities, concourse of wylde beastes, which comminge sodainly vpon some nations, haue vterlie flaine and deuoured them. And yet after all this he concludeth, that a farre greater number of men haue bene destroyed by men, than by all the other kindes of calamities, though they were all ioyned together. Now what thinge can be more ruethfull, and of greater greife and admiration than this? This is that politike and sociable creature, that is borne without nayles, without weapons, and without poyson, to liue in peace and concorde with other liuinge creatures: and yet he is full of hatred, crueltie, and desire of reuengement.

Of the mi-
series inci-
dent vnto
all the ages
and stares
of this life.
But now if we woulde make a discourse,
and runne throughout the miseries that ate
incident to all the ages, and states of this lyfe,
we shoulde finde our selues to be yet in farre
worse case. How full of ignorance is the time
of our infancie? How light, and wanton are
we

we when we growe to be striplings? How rashe, and headlonge be we in the time of our youth? How heauie, and vnweldie, when we waxe olde men? What els is an infant, but a brute beast in the forme of a man? What is a yōge boie but as it were a wylde vntamed colte and vnbridled? What is a heauie, and vnweldie olde man, but euen a sacke stuffed with greifes, and diseases? The greatest desire that men haue, is to liue vntill they be olde: at which age a man is in farre worse case, than in all his lyfe time before, and then he standeth in most neede, and hath least helpe, and succoure. For the olde man is forsaken of the worlde: He is forsaken of his owne kinsfolke, friends, and acquaintance: He is forsaken of his owne members, and senses: yea he forsaketh himselfe, in that the verie vse of reason forsaketh him. And he is onely accompanied with his paynerfull aches, greifes, and diseases. For his companie and conuersation is then verie ircksome and troublesome to the whole howse where he dwelleth. This is the marcke for sooth wherevpon the die of man is so earnestlie fixed: this is the happie state, which all men doe so griedelie desire: and hereunto tendeth the worldlie felicitie, and the ambition of long lyfe.

As concerninge the states of men we shoulde neuer make an ende, if we shoulde rehearse the litle contentation that is to be founde in each of them, and the great desire that euerie

There is
litle conte-
ntation in
the states

Meditation for

of men,
and eche
one desi-
reth to
chaunge
his state
with the
states of
others.

one hath to chaunge his owne state, and condition, with the state of others: thinkinge that he shoulde haue greater hartes ease in an other mans state, than he hath in his owne. And thus doe men continually vex, and trouble themselves like vnto a sicke man, that doth nothinge els but to mowe and tosse in his bed from one side to an other, perswadinge himselfe that by meanes of these often chaunges and remouinges, he shall finde more ease and rest than he had before, and yet he findeth in verie deede that he is fowle deceyued: Forsomuch as the cause of his disquiernes resteth within him selfe, which is his owne greife, and disease.

Eccles. 40.

S. Barnar-
de.

To conclude, such is the miserable state and condition of this lyfe, that the Wise man had good cause to saie: Great and heauie is the yoake, that the children of Adam carie on their neckes, euen from the daie they come forth of their mothers wombe, vntil the daie of their burial, which is the common mother of all. And S. Barnarde was not affraied to saie, that he thought this lyfe litle better than the lyfe of hell it selfe, were it not for the hope we maye here haue to attayne vnto the kyngedome of heauen.

The mis-
eries of this
lyfe are or-
deyned as
a punnish-
mente for

And albeit all these miseries doe come vnto vs as a punnishment for synne? yet was it a verie mercifull and medicinable punnishment. For the prouidence of almightie God did so ordaine it, meaninge thereby to with-
drawe

drawe and ſeparate our hartes from the inor-ſynne, and
dinate loue of this lyfe. The verie cauſe why ^{to withdraw}
he put ſo muche bitter muſtarde vpon the ^{we our}
breaſtes of this lyfe, was to weane vs from it. ^{the inor-}
The cauſe why he ſuffered our lyfe to become ^{dinate lo-}
ſo filthie, was that we ſhoulde not ſet oure lo-^{ue of his}
ue vpō it. The cauſe why he woulde haue vs to ^{lyfe.}
be moleſted and vexed ſo often times in this
lyfe, was that we might the more willinglie
forſake it, and ſighe continuallie for the true
lyfe, whiche is in the worlde to come. For if we
be ſo vnwillinge to forſake this lyfe, beinge *Exod. 15.*
wholye ſo miſerable as it is: if we be now euer
whymperinge, and whyninge for the fruites,
and fleahpottes of Egipt, what woulde we
doe, if al our lyfe were ſweete, & pleaſant? And
what woulde we doe, if it were wholie likinge
and delitefull to our taſte, and appetite? Who
woulde then (trowe yee) contemne it for Gods
ſake? Who woulde then exchange it for hea-
uen? Who woulde then ſaie with S. Paule,
I haue a deſire to be looſed from this fleaſhe, *Philip. 1.*
and to be with Chriſt?

Of the laſt miſerie of man: which is death.

§. VIII.



AFTER all theſe miſeries ſucceedeth
the laſt, and of all others moſt terri-
ble, which is death. This is that mi-
ſerie, whereof a certaine Poet ſamē-

Meditation for

ted, sayeing: The best daies of mortall men are those that passe first awaie, and then succedeth a number of sicknesses, and diseases, and with them heauie and dolefull age, and continuall trouble, and aboue all the sharpenes of cruell deathe. This is the lodge and ende of mans lyfe, whereof holie Iob saied: *I knowe well o Lorde, that thou wilt deliuer me ouer to deathe, where there is a howse prepared for all men liuinge.*

Iob. 30.

How manie the miseries are that be included in this miserie alone, I will not take vpon me to declare at this present. Onely I will rehearse what a certaine holie father saith by waie of exclamation against death in this wise. O death how bitter is the remembrance of thee? How quicklie and sodenly stealest thou vpon vs? How secrete are thy pathes and waies? How doutfull is thy houre? And how vniuersall is thy seignorie, and dominion? The mightie can not escape thy handes: the wise can not hide them selues from thee: and the stronge loose their strengthe in thy presence. Thou accomptest no man riche, forsomuch as no man is able to raunsome his lyfe of thee for money. Thou goest euerye where, thou searchest euerye where, and thou art euerie where. Thou witherest the hearbes: thou drinkest vp the windes: thou corruptest the aier: thou chaungest the ages: thou alterest the worlde: thou stickest not to sup vp the sea: all thinges doe increase and diminishe, but thou continuest

uest alwaies at one staie Thou art the ham-^{Iob. 13.}
mer that alwaies striketh: thou art the sworde
that neuer blunteth: thou art the snare where-
into euerie one falleth: thou art the prison
wherein euerie one entereth: thou art the sea
wherein all doe perishe: thou art the paine
that euerie one suffereth: and the tribute that
euerie one paieth.

O cruell death why hast thou not compa-
sion of vs, but comdest stealinge sodenlie vpon
vs, to snatche vs awaie in our best times, and to
interrupt our affaires when they are well
begonne and brought to a good forwardnes?
Thou robbest from vs in one houre, as much
as we haue gained in manie yeares. Thou cut-
rest of the succession of kinredes, and families.
Thou leauest kingdomes without anie heires.
Thou fillest the worlde with wydowes, and
orphanes: thou breakest of the studies of great
clerckes: thou ouerthrowest good wittes in
their rypest age: thou ioynest the ende with
the beginnunge, without geuinge place to the
myddle. To conclude, thou art such a one, as al-
mightie God walsbeth his handes of thee,
and cleareth himselfe in plaine wordes, sayn-
ge: *That he neuer made thee, but that thou haddest*
thine entrie into the worlde by the verie enuie and^{Sup. 1. & 2.}
craft of the diuell.

Meditation for

*What fruite, and commoditie, maye
be taken of the foresaied
considerations.*

§. XI.

TH E S E are the miseries of our lyfe
with infinite others: the cōsideration
whereof a man ought to direct vnto
two principall endes emonge others:
I. the one, to the knowledge and contempt of
the glorie of this worlde; and the other, to
II. the knowledge and contempte of our selues.
For this consideration serueth verie well both
for the one, and the other. But wilt thou vnder-
stand in a worde what the glorie of this worlde
is? Marke and consider with attention the state
and condition of mans lyfe, and thereby shal-
te thou perceyue, what the glorie of this lyfe
is. Tell me (I praie thee) can the glorie of man
be more longe or more stable than the lyfe of
man? It is most certaine that it can not. For this
glorie is an accident, which is grownded vpon
this lyfe, as vpon his subiecte, or foundation
and therefore when the foundation and subie-
cte faileth, the accidentes must needes faile
withall. And for this verie cause no riches, no
pleasures, no delightes can cōnewe any longer
tyme with a man than vntill his graue. For so-
much as then faileth the foundation, where-
vpon all these thinges are built, and haue their
staie,

ſtaie, which foundation is our lyfe. Now tell me then, if this lyfe be ſuch as thou haſt now hearde deſcribed vnto thee: to witt: ſhorte, vncertain, fraile, inſtante, deceitfull, and miſerable, how longe can the buildinge endure, that ſhalbe framed vpon this foundation? How longe can the accidentes continewe, that ſhalbe groundēd vpon ſo weake a ſubſtance? When thou haſt conſidered this point well with thy ſelfe, thou muſt needes ſaye, that they ſhall endure no longer than the foundation and ſubſtance it ſelfe endureth: and thou muſt needes confeſſe, that manie times they endure not ſo longe: as we ſee by dailie experience in the goodes of fortune, which with manie men haue an ende before their lyfe endeth.

Now if that ſayeinge of the Poēt Pindarus be true: to witt, That this lyfe is no more, but a dreame of a shadowe, What thinkeſt thou then is the glorie of this world, which is of ſhorter continuance than our lyfe? What accompliſhment, wouldeſt thou make of a goodly buildinge, in caſe it ſtood vpon a falſe foundation? What accompliſhment wouldeſt thou make of an image of waxe, very richlie and curiouſlie wrought, in caſe it were ſet againſt the ſonne, where is it certayne that ſo ſoone as the waxe ſhoulde be molten, ſortwith the forme of the image woulde vtterlie be defaced, and leeſe his beautie? Why doe we make ſo little accompliſhment of the beautie of a flowre, but becauſe it groweth vpon ſo weake a ſubiect? For ſo

Meditation for

soone as it is nypt of from the stalke, incontinentlie it looseth his faire glosse and beautie? It is not possible to haue beautie of anie firme continuance in a matter so fraile, and corruptible. It followeth therefore that the glorie of man is such as the lyfe of man is: For although glory doe continewe after the ende of our lyfe, yet what shall that glorie auayle him that hath no sence, nor feelinge thereof? What dothe it auayle Homere now whilest thou so highlie praisest and commendest his Iliades? Vndoutedly no more but as S. Ierome saith speakinge of Aristotle, Woo be vnto thee Aristotle, that art praised where thou art not, to witt, here in the worlde: and art tormented where thou art indeede: to witt, in hell.

Other inestimable commodities mayest thou gather owt of this consideration. For if thou doe consider all theise miseries with good attention, thine eies shalbe opened forthwith, and thou shalt wonder at the great blindnes of men, yea the verie straungenes of it shall cause thee to saie to thy selfe: Good Lorde, what cause is there, why this miserable lignage of Adam shoulde waxe proude? From whence commeth such puffinge and arrogancie of minde, such hawtie and lostie courages, so great contempt of others, such estimation of our selues, and so great forgetfulnes of almightie God? What cause hast thou to be proude thou dust, and ashes? Why doest thou

magnifie, and aduaunce thy selfe thou seely wretche of the earthe? Why doest thou not houlde downe thy peacockes taile, beholdinge thy fowle feete, to witt, the vylenes of thy state and condition? What cause hast thou to seeke so carefullie for the glorie of this worlde, seinge it is myngled with so manie miseries? What thinge is there so sweete, but that it maie be made bitter with the mixture of so manie sower, and bitter sayces?

Moreouer, if this lyfe be a vale of teares, a prison of guiltie persons, and a bannishment of them that be condemned, how canst thou settle so greate vanitie, so great pompe, and pride of the worlde, such gaye ornamentes, and statelie furniture of houses, and families, in the place of teares? How canst thou imagine to make this a place of pastymes, and pleasures, of feastes, and bankettes? How canst thou be so diligente to heape so greidelie together for the prouision of this worlde and be so forgetfull of the worlde to come, as if thou were borne onely to liue here in earth with brute beastes, and haddest no parte in heauen with the Angels. Suerlie I must needes saie, that thou art very much wedded to miserie, and that thou camest out of meruaylous miserable stocke, if so manie argumentes of the miseries of this worlde be not able to open thine eies, and make thee to discerne so grosse and so palpable a blindenes.

W E N S D A I E

nighte.



H I S daie (when thou hast made the signe of the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the houre of deathe: which is one of the most profitable consideratiōs, that a Christian man may haue, as well for the obteyninge of true wisdome, and eschewing of sinne: as also to moue him to begynne to prepare him selfe in time for the howre of death.

O r





*O death how bitter is thy remembrance to a man
hauinge peace in his substance, Eccles. 41. 1.*

WENSDAY NIGHT.

OF THE HOWER OF DEATHE.

BV T to the intent that this consideration maie be proffitable vnto thee, it shall behoue thee to make thy petition vnto almightie God, beseeching him to graunte thee some feelinge of such thinges as are wōt to passe in this last conflict: that thou maiest

Meditation for

dispose of thy lande, and goodes accordinglie, and direct thy lyfe in such sorte, as at that time thou wouldest wishe thou haddest done. Now therefore that thou maiest haue the better feelinge in this matter, thinke vpon it not as thou wouldest of a thinge that were to come, but as it were euen now present: and thinke vpon it not as of a thinge, that apperteyneth to others, but as of a thinge that belongeth properlie to thine owne selfe, makinge this accompte, that thou lyeest now verie sicklie, and weake in thy bed, ad in such a daungerous case, that thou art vtterly forsaken of thy physicians, and that they are all perswaded that thou wilt die within fewe howers.

I. Consider now first, how vncertain that houre is, in which death wilt assault thee. For thou knowest not, neither what daie, nor in what place, nor how thou shalt be disposed when death shall come vnto thee. Onely this thou knowest for most certain, that die thou shalt: all the rest is vncertain, sauinge that ordinarily this houre is wonte to steale vpon vs at such a time, as a man is most careles, and thinketh least of it.

II. Of the separation from all wordlie thinges, and of the partinge of the
Secondlye, consider what a separation shall then be made, not onely betwene vs and all the thinges we loue in this worlde, but also euen betwene the soule and the bodie, which haue bene such auncient, and louinge companions. If it be thought so grieuous a matter, to be banished out of our natieue countrie, and from the naturall aier in which a mā hath bene bredde

breddē and brought vp, although the bani-
 shed man myghte carie awaye with him what ^{the soule from}
 soeuer he loueth: how much more grieuous ^{the bodye,}
 then shall that vniuersall bannishment be ^{at the ho-}
 from all thinges that we haue, from our lan- ^{uer of our}
 des, from our goodes, from our howse, from ^{death.}
 wife, father, mother, children, kinsfolke, frien-
 des, and acquaintance, from this light, and
 common aier, yea to be short from all thinges
 of this worlde? If an oxe make so great a bel-
 lowinge at what time he is separated from an
 other oxe, with whom he hath bene vsed to
 be yoked, and to drawe in the ploughe: what
 a bellowinge will thy hart then make, when
 death shall separate thee from all those thin-
 ges, where with thou hast bene yoked, and car-
 ried the burthens of this lyfe?

Consider also what a grienous paine it shal
 then be to a man, when a certayne representa- III.
 tion shalbe made vnto his mynde foreshe win- Of the pay-
 ge in what case his bodie and soule shalbe af- ne that is
 ter his death. For as roychinge the bodie, he at the hou-
 knoweth for certaine alreadye, that though it re of our
 hath bene heretofore neuer so much cherished death, to
 and houored, yer there shall no better proui- consider
 sion be made for it, but onelie a hoale seuen what shall
 foote longe, where it shall remayne in com- thou beco-
 panie of other dead bodies. But as concernin- me of our
 ge the soule, he knoweth not certainlie what bodie and
 shall becommē of it, nor what lotte shall fall soule.
 vnto it. For although the hope which he hath what conf-
 in the mercie of almightie God maie streng- derations
 maye mo-

he vs at the then and comforte him: yet the consideration
houer of o this owne sinnes maie dismaie him, and ma-
death ke him afraied: especiallie if he consider with-
both to ke him afraied: especiallie if he consider with-
hope, and all the greate iustice of almightie God, and the
feare. profoundnes of his iudgementes, who vseth

Lut. 23.

Math. 27.

2. Paral. 33.

oftentimes to crosse his handes, and to alter
the lottes of men. The theiffe went vp from
the crosse to paradise: and Iudas fell downe
from the honorable dignitie of Apostelship-
pe into hell fier. Manasses also after his so ma-
nie abominations, and wickednes, obtained
grace to become repentant: And as yet we
knowe not whether Salomon obtained the li-
ke for all his vertues. This is one of the grea-
test griefes, and angwishes, that men are com-
monlie trowbled withall at the houre of death:
to vnderstande, that there is to ensue glorie
euerlastinge, and paine euerlastinge, and that
then a man is so neare both vnto the one, and
to the other, and yer knoweth not whether of
these two lottes beinge so farre different as
they are, shall fall vnto his share.

Of the par-
ticular ac-
counte we
must make
to almightie
God at
the houer
of our dea-
the of all
our whole
lyfe.
Arsenius.

After this anguise there followeth an other
no lesse then this: to witt: the particuler accom-
pte of all our whole lyfe, which at the verie
houer of euerie mans deathe must be made
vnto almightie God. This accompt is so dread-
full, that it causeth euen the most stowtest men
that are to tremble and quake for verie feare.
It is written of the famous holie father Arse-
nius, that beinge at the point of death, he be-
ganne to be afraied, whereat his scollers mer-
uayled

wayled and saied vnto him: What father are
 you now afraid of your accompt? Vnto whom
 he answered: yea yea my sonnes, this feare is no
 newe thinge in me: for I haue alwaies liued
 with the same. At that time all the synnes of
 a mans former lyfe are represented vnto him,
 lyke a squadrone of enemies readie sett in
 battayle arraye to assaulte him. Then are the
 greatest sinnes and those wherein he hath ta-
 ken greatest delight, represented most liuely
 vnto him, and are the cause of greater feare.
 Then commeth the yonge virgine to his min-
 de, which he hath dishonored: Then come the
 maides and howsholde seruantes, whom he
 hath solicted and prouoked to lewdnes: Then
 come the poore folkes whom he hath iniur-
 ied and euill entreated: Then come his neigh-
 bours whom he hath offended: Then shall
 there crie out against him, not the bloode
 of Abell; but the pretious blood of our Sa-
 uiour Iesus Christ, which he shedde when
 he gaue scandale and offence to his neighbour.
 And if his cause must be adiudged accordinge
 to the lawe, that saith: Eie, for eie: rooth for
 rooth: and wounde, for wounde: what shall
 he looke for, that by his euill counsell or lew-
 de example, hath bene the occasion of the los-
 se of a Christian soule, if he be iudged by that
 lawe? O how bitter shall the remembrance
 of the delightes and pleasures past be at that
 time vnto him, which at other times seemed so
 sweete? Vndoubtedly the Wiseman had verie

Meditation for

Proverb. 23. good cause to saie: Looke not vpon the wine when it is redde, and when it shewethe his coullour in the glasse: for although at the time of drinkege it seeme delectable, yet at the ende it will byrte like a serpent, and poison like a cockatrice. O that men woulde vnderstande, how true a sayinge this is, that we haue here rehearsed! What serpentis stinge is there that doth so pricke and vexe a man, as the dreadfull remembrance of his pleasures past shall doe at the howre of his death? These are the dregges of that poisoned cuppe of the enemye. These be the leauinges of the cuppe of Babilon, that seemeth so gaylie gilded in ourwarde apparence.

Jerem. 51.

Apoc. 14.

v.

How the
Catho-
lick
Church
comforteth
& helpeth
the sicke
person
with Sacra-
mentes, and
prayers, at
his depart-
ture out of
this worl-
de.

After this there followeth the Sacrament of Confession, the blessed Sacrament of the Aul-
tar, and last of all the Sacrament of extreme
Vnction, which is the last succour, and releefe
that our mother the Catholike Church maie
helpe vs withall in that troublefome time.
And as well herein, as in the other thinges,
thou hast to consider what great greiffe and
anguishe of mynde the sycke person shall then
abide in callinge to minde his wicked and
synfull lyfe: and how gladly he wishethe at that
time that he had taken a better waie: and what
an austere kinde of lyfe he woulde then de-
termine to leade, if he might haue time to doe
the same: and how fayne he woulde then en-
force himselfe to call vpon almightie God, and
to desier him of helpe and succour. Howbeit
the verie paine, greife, and continuall increa-
singe

singe of dis syckenes and death will scarcely permit him to doe.

Consider then also those last accidentes, VI.
 and panges of the sicknes, (which be as it were Of the pā-
 re the messingers of death) how fearfull and ges of dea-
 terrible they be. How at that time the sicke the.
 mans breast panteth: his voyce waxeth hoarce:
 his feete begynne to die: his knees waxe colde,
 and stiffe: his nostrels ronne out: his eies sin-
 cke into his head: his countenance looketh pale,
 and wanne: his tonge faultereth, and is not ab-
 le to doe his office: finally by reason of the
 hast of the departure awaye of the soule out
 of the bodie, all his senses are sore vexed,
 and troubled, and they doe vterlie leese their
 force, and vertue.

But aboue all, the soule is then in most VII.
 payne, and suffereth greatest greifes, and trou- Of the
 bles. For at that time she is in a verie great greate pay-
 conflicte, and agonie: partely for her departure ne & ago-
 from the bodie: and partely for feare of her nie the
 dreadfull accompte, which is then to be made. soule abi-
 departure
 Because she is naturally lothe to departe from out of the
 the bodie, and she liketh we'l her lod bodie.
 ginge, and is in verie great dread to come to
 her accompt before almightie God.

Now when the soule is thus departed out
 of the fleashe, yet there remayn two voia-
 ges for thee to make with him: the one, to accom-
 panie the bodie vntill it be layed in his graue,
 the other, to followe the soule vntill her cause
 be determined. And thou hast to consider di-

ligentlie what shall become of eache one of these two partes.

VIII.
Of the funerals
& buryenge of the bodie

Consider now in what plight the bodie is after the soule hath forsaken it: and what a worthie garment, they prouide to winde it in, and what haste his friendes and executors doe make to get him quickly rydde awaye out of the howse. Consider also the funerals, with all the other circumstances that are wonte to happen therein: The often ringinge of the belles: the goinge about of the belman cryinge vnto the people to praye for his soule: the questionyng in the streates one of an other, who is dead: the dirges, and dolefull seruice of the Church: the accompanyinge of his corps to the Church: and mourninge of his wife, children, kynsfolke, seruantes, and friendes for him; and finally all th' other particulars, that are then wont to happen vntill the bodie be laide and leste in the graue, where it shall lye buried vntill it be raysed agayne by the terrible sounde of the trompet, at the generall daie of iudgement. And such is the great chaunge and alteration in worldlie affaires that it maie so come to passe, as a time maie happen, when some buildinge maie be made neare vnto thy graue, (be it neuer so gaie, and sumptuous,) and that they maie digge for some earthe out of the same to make mortar for a walle, and so shall thy feelie bodie (beinge now changed into earth) become afterwarde an earthen walle, although it be at this present the most noble

no ble bodie and most delicately cherished of
all bodies in the worlde. And how manie bo-
dies of Kinges and Emperors trowest thou ha-
ue come already to this promotion.

Now when thou hast left the bodie in the IX.
graue, goe from thence forthwith and followe what becometh
after the soule: and consider what waie it taketh me of the
through that newe region: whither it goeth: the soule,
what shall euerlastingly become of it for euer, after it is
and euer: and what iugement it shall haue. departed
Imagin that thou arte now present at this iud- out of the
gemēt, and that thou seest all the whole cōurt bodie,
of heauen to expecte the ende of this sentence, Eccles. 12.
vers. 14.
where the soule shal giue a particular accōpte, Job. 14. 13.
Job. 31. 14.
and be charged and discharged of all that he
hath receaued, euen to the valewe of a pinnes 23.
poynte, yea, and (as our Sauour himselte affir- Math. 12. 36.
Math. 19. 17.
Rom. 2. 6.
meth) of euerie idell worde. There an accompt
shalbe required of his life, of his landes, & riches 1. Co. 4. 4.
1. Cor. 9. 27.
of his howse holde, & familie: of the inspiratiōs 2. Cor. 5. 10.
Ephes. 6. 8.
Philip. 2. 12.
of almightie God: of the meanes and opportu-
nitie he hath had to leade a vertuous and god-
lie lyfe: and aboue all, he shalbe streitelie Hab. 2. 27.
examined what estimation he hath made of the 1. Peter. 4. 18.
most pretious bloude of our sauour Christe: 2. Pet. 1. 10.
and of the vse of his Sacramentes. And there Apoc. 2. 23.
Apoc 14. 7.
13.
shall euerie man be iudged accordinge to the
accompt he shall make of the giftes and gra- Apoc. 22. 12.
ces he hath receaued of almightie God.

THE THIRDE TREATISE.

WHEREIN IS TREATED OF THE
*consideration of death: Where the former
meditation is declared more at large.*

THE consideration of death is verie profitable for manie purposes, and especially for three. First for the obteyninge of true wisdom: that is, to knowe how a man ought to gouerne, and frame his lyfe. For (as the Philosophers doe saie) in thinges that are ordeined to anie ende, the rule and measure whereby to directe them, is to be taken of the same ende, and therefore when men doe either builde, or Saile, or doe any thinge, they haue alwaies their eie fixed vpon the ende which they pretende, and accordinge to the same, doe frame and direct all the rest of their doinges. Now consideringe that emonge the endes and tearmes of our lyfe, death is one of them (whither we goe all to take our rest) he that will endeuour to direct his lyfe in good order, let him fixe his eies vpon this marke, and accordinge to the same let him dispose and directe all his affaires. Let him consider how poore, and naked he must depart out of this worlde, and what a strait iudgement he must passe at the hower of his death, and how he shall lie in his graue all betrodene, and quyte forgotten of all men: and accordinge to this ende let him consider
how

The consideration of death causeth a man to gouerne and frame his life.

how to frame and direct the whole order and course of his lyfe. By this rule a certaine Philosopher gouerned, and directed his lyfe that saied: Naked came I out of my mothers wombe, and naked must I retourne againe to my graue: To what purpose then shoulde I lose my time, in purchasinge and heapinge together landes, and riches, seing nakednes shalbe my ende. For want of consideration of this our ende doe growe all our errorrs, and deceites. Hereof commeth our presumption, our pride, our couetousnes, our pleasures, our nicenes, and delicatenes, and the vaine castelles and towres of winde, which we builde vpon sande. For if we woulde consider, in what case we shalbe after a fewe daies whan we are once lodged in that poore selie cottage of our graue, we shoulde be more humble, and more temperat in our lyfe. How cowlde he possiblye haue anie sparcke of presumption, that woulde consider, that he shalbe there dust, and ashes? How cowlde he finde in his harte to make a God of his belly, that woulde consider that he shall become there wormes meate? Who coulde euer be perswaded to occupie his brayne in such loftie and phantasticall thoughtes, and deuices, if he did but cōsider and wayghe how fraile and weake the foundation is, wherevpon all his sonde designementes are grownded? Who woulde endaunger the losse and destruction of himselfe, in seekinge for riches both by lande, and Sea, if he considered that at his

For wante
of conside-
ration of
our death
doe growe
all our son-
de errorrs
and decei-
tes.

Meditation for

death he shoulde carie no more with him, but a poore winding sheete? To conclude, all the workes of our lyfe woulde be dewlie corrected and framed in good order, if we woulde measure and square them out by this rule.

The lyfe of
a wise mā,
is a continuall
thin-
kinge of
death.

For this cause the Philosophers saied, that the lyfe of a Wiseman, was nothinge els but onely a continuall cogitation and thinkinge of death; forsomuch as this consideration teacheth a mā what thinge is somewhat, and what is nothinge, what he ought to followe, and what to eschewe, according to the ende whereunto he must certaynelye arriue. It is written of those Philosophers called Brackmanni, that they were so much geuen to thinke vpon their ende, that they had their graues alwaies open before the gates of their howses, to the intent that both at their entrie and goinge forth by them, they might alwaies be mindefull of this iourney and passage of death.

Ierem. 18.

Almightie God saied vnto the Prophet Ieremie, that he shoulde goe downe into a howse where earth was wroughte, for that he woulde there speake with him. Almightye God coulde haue spokē with his Prophet in anie other place, but he chose to speake with him in that place, to geue vs to vnderstande, that the howse of earthe (which is our grane) is the schoole of true wisdom, where almightye God is wonte to teach those that be his. There he teacheth the how great is the vanitie of this worlde: There he sheweth vnto the the miserie of our fleashe, &
the

the shortnes of this lyfe. And aboue al, there he teacheth them to knowe themſelues, which is one of the moſt higheſt pointes of Philoſophie that maie be learned. Wherefore (ô thou man) diſcēd downe with thy ſpिरite into this howſe, ^{a mans ſelfe, is one of the higheſt pointes of philoſophie.} and there ſhalt thou ſee, who thou art: whereof thou art come: where thou ſhalt reſt: and wherein the bewtie of thy fleſhe and glorie of this worlde do ende: ſo ſhalt thou learne to deſpiſe all thoſe thinges, that the worlde hath in reuerence for wante of dewe knowledge how to conſider it. Becauſe the world conſidereth no more but onely the paynted face of Iezabel, that ſhyned verie bewtiſully and gaylie at the windowe: It conſidereth not the miſerable extreme partes of her, which after that her bodie was deuoured with dogges, almighty God woulde haue to remaine whole, that thereby we might ſee, that the worlde is an other maner of thinge in deede than it appeareth in outwarde ſhewe, and that we ſhoulde in ſuch wiſe conſider the face of it, as to be mindefull alſo of the extreme greifes, and ſorrowes, wherein the glorie of it endeth.

4. Reg. 2.

3. Reg. 21.

Secondlye, this conſideration is a great helpe to cauſe vs to eſchewe and forſake ſinne, accordinge as Eccleſiaſticus witneſſeth, ſayinge: *Remember the laſt ende and thou ſhalt neuer ſinne.* Eccleſ. 7. It is a great matter not to ſinne, and a great remedie alſo for the ſame is for a man to remember that he muſt die. S. Iohn Climacus S. Iohn writeth of a certaine monke, that beinge ſore Climacus.

Meditation for

tempted with the bewtie of a woman, whom he had seene abroad in the worlde, and vnderstandinge that she was deade, went to the graue where she was buried, and rubbed a napkin in the stinkinge bodie of the dead woman. And he vsed alwaies afterwardes whésouer the deuill troubled him with anie euill thought of her to take the stinkinge napkin, and to put it to his nose; and saie to him selfe: Beholde here thou miserable wretche the thinge thou louest, and beholde here, what ende the delightes and beauties of the worlde haue. This was a great remedie to ouercome this synne.

S. Grego-
rie.

And the deepe consideration of death is of no lesse importance than it, as S. Gregorie saierh: *There is nothinge that doth so mortifie the appetites of this our peruerse fleash, as to consider in what plight the same shalbe after it is deade.*

The same holie father rehearseth a like storie of an other monke, who hauinge his table readie prouided to goe to dinner, to eate somewhat for the refresHINGE of his weake and wearie bodie, chaunced sodenly to haue a remembrance of death, which cogitation (euen as though it had bene a constable or other lyke officer there readie to attache him) put him in such a terrour, and feare, that it caused him to refraine from his meate. Consider therefore how much the remembrance of the dreadfull accöpte that we must make at the houre of our deathe, is able to worke in the harte of a iust man, seinge it caused this holie monke to abstaine

staine from a thinge that is so lawfull and necessarie to be done.

Certainlie this is one of the most wonderfull thinges in all the worlde, that men knowinge so assuredlie, that at the verie howre of their death, a particular accompt shalbe required of them of all their whole life, yea and of euerie idell worde, will notwithstandinge runne headlonge with such facilitie into sinne. If a waiesfaringe man, hauinge but one farthinge in his purse, shoulde enter into an inne, and placinge him selfe downe at the table, shoulde require of the host to bringe in Partridges, Capons, Phefauntes, and all other delicates, that maie be founde in the howse, and shoulde suppe with verie great pleasure, and contentation, neuer remembringe that at the last there must come a time of accōpt: who would not take this fellowe, either for a iester, or for a verie foole? Now what greater folie or madnes can be deuised, than for men to geue them selues so looselye to all kindes of vices, and to sleepe so sowndlie in them, without euer remembringe, that shortly after at their departinge out of their Inne, there shall be required of them a verie strayt and particular accompt of all their dissolute and wicked lyfe?

Wherefore it is verelye to be thought, that the diuell labourer the all he can to make vs vterlie to neglecte and forgette the remembrance of our accompte, that we must make at the ve-

The diuell
laboureth
all he can
to make vs

Meditation for

neglecte
and for-
gette the
accompte
we must
make of all
our whole
lyfe at the
hower of
our deathe.

rie hower of our deathe, because he knoweth full well, what great proffit and commoditie woulde arise vnto vs by the continuall remembrance of the same. For otherwise how were it possible, that men shoulde forget a thinge that is so terrible, and fearefull, yea such a thinge as they knowe most assuredly will come, and steale verie shortelie vpon them at their owne howses. If we haue but the least doubt or suspicion in the worlde of losynge a litle worldly riches, or of some other like thinge, it maketh vs oftentimes very carefull, & watchfull, and causeth vs to lose both our sleepe, and our health. How happeneth it then, that the remembrance of death which aswell to the bodie, as to the soule, is the most horrible and dreadfull thinge that maie come vnto vs, causeth vs not to be likewise verie carefull and watchfull in makinge prouision beforehande for the cominge of it? Suerlie it seemeth vnto me a thinge verie much to be meruayled at, that men shoulde be so carefull as they be in tryfles, and matters of smalle importance, and liue so negligently, and without all care in thinges that are of so greate importance vnto them, as is their euerlastinge saluation or damnation.

The confi- Thirdly, this consideration of our death is
deration of a great helpe not onely to prouoke vs to liue a
pur deathe good lyfe, (as it hath bene saiede,) but besides
prouoketh that to die well. In thinges that be harde, and
is not one difficult, foresighte and preparation before-
hande

hande is a very great helpe to bringe them ^{lie to liue a} well to passe. Now so great a leape as is ^{good lyfe,} the leape of death, (which reacheth from this lyfe to ^{but also to} the euerlastinge lyfe to come) can not well be leaped vnles we make a great course, and fetch a longe race to ronne the same. No great thing can be well and perfittlie done at the first time. Seinge therefore it is so great a matter to die, and so necessarie to die well, it shalbe verie expedient for vs to die oftentimes in our li-
 fe, that we maie die well at the verie time of our death. The souldiors that be appoynted to fight, doe first practice themselues in such feates, and exercises, as whereby they maie learne in time of peace, what they must doe in time of warre. The horse also that must ronne at the Tilt, trauerseth all the grownde before, and trieth all the steppes thereof, that at suche time as he cometh to make his cowerse, he be not founde newe and straunge in doyinge his feate. Wherefore sith we all must needes ron-
 ne this cowerse (forso much as there is no man aliue but must die,) consideringe also that the waie is so obscure and stonie (as all men knowe,) and the daunger so great that whosoever falleth shalbe rombled downe headlonge into the bottomles pit of hell fyre, it shalbe requisite that we doe now tread diligentlie beforehand all this waie, and consider particularlie all the steppes and places thereof one by one, forso much as in euerie one of them there is much to be considered.

Meditation for

And let vs not thinke it enoughe to consider onely what passeth outwardely aboute the sicke mans bedde, but let vs endeuous much more to vnderstande what passeth inwardlie within his harte.

Of the uncertaintie of the hower of death: And what a greife it is at that tyme to departe from all thinges of this lyfe.

9. 1.

DEATH stealeth vpon vs at such a tyme as we thincke as we see by experience it is wont to happen least of it. *1. Thess. 5. 2.* *The daie of our Lorde (saith the Apostle) shall come like a thieffe:* Which watcheth alwaies to come at such times, as men are most careles, and thinke themselues in most safetrie, that it maie take vs vpon a sodeine at vnwares. And so we see it happeneth most often, that euen at that time when men doe least thinke to dye, and when they are least mindfull of their departure out of this lyfe, yea when they cast their accomptes before hande to make great purchases, and buildinges, and to set vpon great enterprises of many daies, and yeaes, then cometh death soderly vpon them, and disapointeth

teeth them of all their vaine hopes, and desig-
nementes, and vtterly ouerthroweth all their
fonde imaginations and buildinges, which they
made in the aier. And so is that sayenge fulfil-
led of the holie kinge. *My lyfe (sayeth he) was*
cut of like as the weauer cutteth of his thread: while *Esa. 38.*
I was as yet in the beginning he cut me of: from mor-
ninge to eueninge thou wilt make an ende of me.

The first stroke wherewith death is wont to
strike, is the feare of death. Suerlie this is a ve-
ry great anguise vnto him that is in loue with
his lyfe: and this forewarninge is such a great
greife vnto a mā, that oftentimes his carnall friē-
des doe vse to dissemble it, and will not haue
the sicke man to beleue it, least it shoulde ve-
xe and disquiet him: and this they will doe so-
metimes although it be to the preiudice and
destruction of his miserable soule. Kinge Sau-
le had a verie stowte and valiant courage: but
after that the shadowe of Samuell appeared
vnto him, and had tolde him, that he shoulde
die in the battell, addinge moreouer theise
wordes: *To morrowe both thou and thy sonnes shal-*
be here with me: The feare and terror which he
conceaued at these tidinges was so great, that
at that very instant he lost all his force and cou-
rage, and fell downe to the grounde as a dead
man. Now what a greife will it be to a man,
that is in loue with this life, when such lyke
newes shalbe signified vnto him; For imme-
diatly vpon this denuntiation, there shalbe
represented vnto him his departure and perpe-

The first
stroke of
death is
the feare
of deathe.

1. Reg. 28.

Meditation for

tual bannishment from this worlde, and from all things that be in the same. Then shall he see that his howre is now come, and that the dawninge of that dreadfull daye appeareth now at his howse, wherein he shall departe from all things that he hath loued in this lyfe. His bodie shall die but once, but his harte shall die as often as he shall remember the losse of all those things whereunto it beareth loue and affection. Forsomuch as death shall put the knife betwene him, and them all, and make an euerlastinge diuision. The deeper rootes the toothe hath in the iawe, the greater greife it causeth at what tyme it is plucked out, Now the harte of a wicked man beinge so fast rooted in the loue of the things of this lyfe, it cannot be, but that it must needes be a very great greife vnto him, when he seeth that howre is now come wherein he must depart from the all. At that time those things whereunto he beareth most affection shall wounde his hart most greiuously : and that thing which was wont to be a comfort vnto him in his trouble, shalbe then a most cruell torment in vexinge him. S. Augustine declareth that at what time he determined to seperat him selfe from the worlde, and from all the pleasures and delightes thereof, it seemed vnto him that they all represented themselues liuely vnto him, and saied : What wilt thou leaue vs for euer? and wilt thou neuer haue any more to doe with vs? Consider now then with thy selfe,

The more
we be in
loue with
worldelic
things,
the more
griefe it
wilbe vnto
vs, to de-
parte from
them at
the hower
of our
deathe.
S. Augusti-
ne,

fe, what a greife it wilbe to a carnall harre, when those thinges that he hath most loued, doe represent themselues at that hower vnto him, & when he seeth that he shalbe spoyled of them all in such wise, that he shalbe enforced to saie. Now shall this worlde haue no more to doe with me, neither this aier, nor this sonne, nor this element. Now shall I haue no longer conuersation and comfort of my children, my wife, my howse, my landes, my goodes, my pleasures, and delightes. Of all thinges I am now left naked, and bare. Now will death spoile me of them all. Now is my olde age at an ende: now is the number of my daies fulfilled: now shall I die vnto all maner of thinges, and they all vnto me. Wherefore o thou worlde, I bid thee farrewell: yee my landes, my goodes, and riches, I bid you farewell: my friēdes, my acquaintance, my kinsfolke, my deare wife, and my louinge children, I bid you all farewell. For now shall we neuer see one another anie more in this mortall fleash.

There is yet an other separation after this more terrible and dreadfull then this is: to witt: betwene the soule, and the bodie, which haue kept cōpanie so longe time together, and haue bene such hartie friendes. The deuill had spoyled the holie man Iob of all maner of thinges sauinge onely of his lyfe, and it seemed vnto him, that in comparison of the spoile thereof, all the rest were of none accompt: and therefore he saied: *Skinne for skinne, and all that a man*

Meditation for

Job. 2. 4.

hath he will geue for his lyfe. This is the thinge that naturally is most loued, and the separation whereof causeth most greife. If the separation of one waifaringe man from an other, when they haue traauayled in iourney together anie time, doe cause such greife and solitarines: what a grieife shall it be, when two such entier friendes, and companions, as the soule, and the bodie haue bene, are seperated the one from the other, which haue traueyled together from their mothers wombe vntill that verie houre, and haue had so manie knottes, and bondes of friendshippe betwene them? What a greife will it be when the spirite shall saie vnto the fleash. I must now remaine all alone without thee. And the fleash shall likewise make answer vnto the spirite, sayeing: and in what case then shall I be without thee, seinge all the beinge I haue, I haue receiued of thee?

*Of the horror and lothsomenes
of our Graue.*

§. II.

AFTER this it commeth naturally to a mans minde to thinke what shall become of his bodie, when his soule is departed out of it. And in thinkeinge hereupon, he seeth that the best happe his bodie maie haue, can be no better than to be laide in a little graue of earthe. The basenes
of

of which conditiō maketh him to be as it were
astonnied. For cōsidering on the one side what
great estimation he hath made of his bodie in
rymes past, and seinge on the other side what a
base and vyle place that is, wherein it must
now be laide, he cannot but wonder excedin-
glie at it. He considereth and waygheth with
himselſe, that the lodginge which they will
prepare for him in the earth, shalbe strait, and
narrowe, that it shalbe also obscure, stinkin-
ge, full of wormes, maggottes, bones and
dead mens skulles, and withall so horrible,
that it shalbe verie ircksome to thē that be ali-
ue onely to looke vpon it. And when he seeth
that his bodie which he was wont to make so
much of, his bellie which he esteimed for his
God, his mowth for whose delightes the lande
and sea coulde scarſelie ſerue, and his fleash
for which golde and filke was wont to be wo-
uen with great curiositie, and a soft bed prepa-
red to laie it in, must now be laide in ſuch a
filthie and miserable donghill, where it shal-
be troden vpon, & eaten with fowle wormes,
and maggottes, and within fewe daies be of as
owglie a forme, as a dead Carrion that lyeth in
the feildes, inſomuch that the waiefaringe man
will stoppe his noſe, and runne awaie in great
haſt to auoid the ſtinkinge ſauour of it: when
(I ſaie) he considereth all this, and ſeeth that
in ſteede of his ſoft bed, he muſt lie there vpon
the harde grownde: & in ſteede of his pretious
and gorgious apparell he muſt haue there but

Meditation for

onely a feely poore windinge sheete, and in steede of his sweete odoriferous parfumes and muskes, filthie rottonnes and horrible stenches, and in steede of his multitude of delicate dishes, and waitinge seruinge men, he must haue there such an infinire number of crawling wormes, and fylthie maggottes feedinge vpon him, he cannot choose (if he haue anie, sense or Iudgment remaininge in him) but merueill to see vnto how base a conditio[n] such a noble creature is now come, and to consider with whom he must now keepe companie there, euē fellowe, and fellowe like, who in his life tyme had no fellowe, nor equal. It is not the part of wise men to wonder at thinges: and the customeable seeinge of thinges euerie daie, taketh awaye from them (be they neuer so greate) all admiration and wonder. And yet all this notwithstandinge, the great Wiseman wondered at this miserie (though it be a matter whereof we haue dailie experience) when he saide: If man and beast doe die both after one sort, what auaieth me that I haue trauailed so much in seekinge for wisdom? If it were so, that the bodie in this separation shoulde ende in some thinge that were of anie price or proffit, it woulde be some kinde of comfort vnto vs. But this is a thinge to be wondered at, that so excellent a creature shall ende in the most dishonorable and lothsome thinge in the worlde. This is that great miserie whereat the holie man Iob wondered (and suerlie not without

Eccles. 2. 3.

Iob. 14.

good cause) when he saide? The tree after it is cut, hath hope to reuiue, and springe againe, and if the roote of it doe rott in the grownde, and the stocke be dead in the earth, yet with the freshenes of water it springeth againe, and bringeth forth leaues, as if it were newlie planted. But man after he is once dead, withered, and consumed, what is become of him? Great (vndowtedlie) was the tribute that was laide vpon the children of Adam for sinne. And the euerlastinge Iudge vnderstode verie well, what penance he gaue vnto man, when he saide: *Thou art dust, and into dust thou shalt re-* Genes. 4.
tourne againe.

*Of the great feare and dowte the soule hath
at the hower of deathe, what shall hap-
pen vnto it after it is departed
out of the bodie.*

§. III.

HOWBEIT this is not the greatest cause of feare, that a man hath at the hower of his death, but there is yet one farre greater, and that is, when the soule casteth her eies further, and beginneth to thinke vpon the daungers of the life to come, and imagineth what shall become of her hereafter. For this is now as it were to depart from the hauen moweth, and to launche into the mayne Sea, where none other thinge

Meditation for

'is to be seene on what side so euer ye looke, but onely heauen, and the water, the which is wou-
re to be occasion of greater feare in such as are
but newe Seamen. For when a man considereth
that eternitie of worldes, which followeth af-
ter death: and withall casteth his eie into that
newe & straunge region, which was neuer kno-
wen nor traueyled by anie man alieue, where
he must now beginne to take his iourney, whē
he considereth also the euerlastinge glorie or
paine which there must fall to his lotte, and
seeth that wheresoeuer the tree falleth, there
it shall remaine for euermore, and knoweth
not on which of the two sides he shal falle, whē
he considereth (I saie) all these thinges, he can-
not but be in a verie greate feare, and
trouble of minde. We reade that when Bena-
dad kinge of Siria was sicke, he was in so great
anguishe and greife of minde, for that he kne-
we not whether he should die of that sicknes
or not, that he sent the generall of his armie
with fowertie Camels loden with treasure vn-
to the Prophet Elizeus, requestinge him with
wordes of great humilitie, to rid him out of
that perplexitie he was in, and to put him out
of all dowl, whether he shoulde recouer of
that sicknes, or not. Now if the loue of so
short a lyfe as this is, be able to cause a man to
be in such a greate care and pensiuenes, how
great care will a Wiseman take, when he per-
ceiueth him selfe to be in such a case; as that
he maie trulie saie, that within two howres he
shall

Eccles. 11.

4. Reg. 8.

shall haue one of these two lottes : to witt, either lyfe euerlastinge , or death euerlastinge, and that he knoweth not certainlie whether of these two shall come vnto him ? What martirdome maie be compared to such a painfull angwishe and greife as this is? Put the case now that a kinge were taken prisoner emonge the Turckes, and when his Embassadours should come to raunsome him , the Turckes woulde propounde, that the matter should be determined by castinge of lottes, and that if he hapened to haue a good lotte , he should be raunsomed, and goe home with his Embassadours to his kingdome , but if contrariewise, that the immediatly he should be throwe into a great fyerie furnace, which were there prepared burninge and flaminge before him. Tell me I praie thee , at the time when they should be castinge the lottes , and puttinge their hande into the vessell to take them out, and all the worlde in great expectation, waitinge what should be the ende thereof, and the kinge him selfe standinge there present, beholdinge the doutfull happe that must be allotted vnto him : in what a dolefull case (thinkest thou) woulde he then be? How troubled? How fearfull? How quakinge and tremblinge? And how readie to promise and vowe vnto almightie God all he coulde possiblye doe , to be quite ridde out of that terrible angwishe? Now what is all this (be it neuer so great) but as it were a shadowe, if it be compared with this daunger

Meditation for

that we speake of? How farre greater is the kingdome that we seeke? How farre greater is the fierye furnace that we doe feare? How farre more greiuouse is the perplexitie & doubtfulnes of this matter, thā of the other? For on the one side, the angels shalbe there expectinge for vs, to carrie vs to the kingedome of heauen, and on th'other side the deuills, to cast vs into the horrible furnace of hell fier, and no man knoweth whether of these two lottes shall happen vnto him, which shalbe determined eyther the one waye or the other, within the space of one houre after his death. Consider therefore in what a heauie plight thy hart shalbe at this last instant: how fearfull, how humble, how abased before the face of him, who onelie cā deliuer thee out of this daūger. Suerlie I am of this opinion, that there is no tonge in the worlde able to declare this matter as it is indeede.

*How we come to vnderstande hereby the errours
and blindnes of our lyfe past.*

§. II II.



AFTER this anguise there followeth yet an other as great as it, (namelye in such persons as haue liued a wicked and dissolute lyfe) which is, to come so late to thinke vpo the accōpt they haue then forthwith to make of all the disorder,
and

and offences of their former lyfe. O how wonderfullie shall the wicked be confounded at that time, when the griefe of their paine shall cause them to open their eies, which heretofore the delight and pleasure of sinne held closed vp: insomuch as they shall then clearlie perceiue what false goddes those were which they haue serued, and how deceitfull those riches were which they haue so greideliè gaped after, and how by followinge that waie, whereby they thought to haue fownde rest, they finde in conclusion their vtter ruin and destruction. The seruantes of the kinge of Siria came to apprehende the Prophet Heliseus, and when almightie God had stricken them all blinde by meanes of the praier of the Prophet, the Prophet said vnto them: *Come goe with me, and I will shewe you him whom you seeke.* And when he had thus said, he caried them with him vnto Samaria, and brought them into the market place of the cittie, in the middes of al their enemies. And then made his praier againe, and saide. *O Lorde open the eies of these miserable men, that they maie see where they are.* Now tell me I praie thee, when those men opened their eies, and sawe whither they were come, (beleuinge certainlie before, that they went to finde the partye they sought for,) how amased and ashamed were they when they sawe how fowlie they were deceiued. Now what thinge in the world coulde make a more liuely resemblance of the processe and deceites of our lyfe? We all doe

At the house of de-
the it is
a great
griefe to a
licke man
if he haue
liued licen-
tiously,
that he
thinketh
so late vp
his accom-
pre.

4. Reg. 6.

Meditation for

walke here in this worlde by the waie of our appetites, and desires. Some seeke after golde: others to purchase lādes: others to make great buildinges: others seeke for pleasures, and delightes: others for offices, and dignities: and each one is fullie perswaded, that he taketh the best and wisest waie to obtēin the thinge he disiereth. But when the terrible presence of death, and the daunger of our accompt disco-uereth the vanitie of our hopes, then findinge our selues to be in arrerages for our accompt, we shall clearlie perceiue how fowlie we haue beue deceiued: and we shall see that by followinge that waie, whereby we thought to haue founde quiernes, and rest, we finde our perdition. O what miserable men are we? How blindly doe we now wander vp and downe in the worlde? What eies shall we then haue? How shall our iudgement be then altered? How farre different shall it be from that it was before? Then shall we playnelie see how all the thinges of this worlde are miserable, her goodes false, her waies crooked, her hopes vaine, her promises lyinge, her pleasures bitter, her glorie shorte, and vaine: Then shall we perceiue (though to late) how her riches were thornes, and her delightes poyson. To be short, then shall we see how our eies haue bene closed vp, and that we neuer knewe whither we went: & at the ende of our iourney we shall finde our selues in the streites of Samaria, and in the snare of the iudgement of almightie God, and
com=

compassed about with all our enemies, to witte:
the diuells and our finnes. O how shall the
wicked be confounded at that howre, & how
fowly shall they see the selues beguiled! How
truelie maye euerie one of them saie at that ty-
me: O miserable wretch that I am, what other
commoditie haue I now by all my pleasures
past, but onely that I haue prouoked at this
dreadfull howre the indignation of the iudge
against me, who must geue sentence vpon me?
Now my pleasures are all ended, and gone, and
there remaineth of them neither relique nor
memorie to comfort me withall, no more than
if they neuer had bene: yea contrariwise they
remain as thornes that lye pricke all about
my harte, they make my cause doutfull, they
torment my wofull soule now presently, and
peraduenture shall torment it euerlastingly
for euer and euer. This is the fruit that I haue
gathered of my dissolute and wanton lyfe, and
of all my carnall delightes: This is the settinge
of my teeth on edge, that my gluttonies past
doe cause me now to haue. My pleasures and
delightes haue now forsaken me: They are
quite gone awaie, & will neuer retourne agai-
ne: yea perhaps in steede of pleasures that co-
tinued but a momente, there are prepared for
me euerlastinge horrible tormentes in hell fier.
Now what blindnes can be greater than this?
How much better had it bene for me neuer to
haue bene borne, than to haue offended him,
of whose helpe and fauour I haue at this

Meditation for

presente so great neede? How much better had it bene for me, that the earth had opened, and swallowed me vp, before I had once thought to offend him? O vnfortunat daie! O cursed howre, wherein I offended thee ô Lorde! Why did I not consider beforehande of this dreadfull howre? Why was I not sooner mindfull of this terrible iudgement? How were mine eies blynded with so smalle a glimse? Is this the waie that I tooke to be so certaine and sure? Is this the ende that all the honours of the worlde come vnto? What are all those thinges which I haue so greatlie esteemed heretofore of so litle accompte at this presente?

*of the terrour of the deadfull accompt we must
make at the howere of our death vnto al-
mightie God of all our lyfe past.*

§. V.

AFTER this grieve there followeth also an other as great as this: which is, the feare of the accompt that shall then be required of vs.

This is one of the greatest troubles, and greifes, we shall haue at that time. For besides this that it is so terrible a matter to enter into iudgemēt with almightie God, the very deuils also, and syendes of hell will increase this feare at that howre, which before they were wont to extenuate, and diminishe vnto vs, with the hope and coulour of Gods mercie. Then will they
put

put vs in minde of the greatnes and profoun-
denes of the iudgementes of almightie God,
and of his iustice, which they will then shewe
to be so great, that he pardoned not his owne
onely Sonne for the sinnes of others. *If this Luc. 23.*
then be done in greene woode, what shalbe done (saie
they) in drye woode? Then the wicked man shall
beginne to tremble, and quake for feare, and
saie to him selfe. O miserable wretche that I
am! If that be true, which al the scripture repor-
teth, to wit, that almightie God will geue to
euerie one according to his workes, what maie
I hope to receiue at his handes, that haue done
so manie wicked workes? *Math. 6.*
If the Gospell saie, *vers. 27.*
That the tree shalbe iudged accordinge to the
frute that it yeldeth? *Rom. 2. 6.*
What iudgement maie I *2. Cor. 5. 10.*
looke for, that haue brought forth so manie
wicked frutes? *Math. 3. 10.*
If it be true, which the Prophet
saith: That none shall ascend vp to the hill of
God, vnles he haue innocent handes, and an vn-
defiled harte: whither shall I then goe, that
haue had such wicked handes, and such a fil-
thie harte? *Math. 7. 19.*
If the sayeing of the Wiseman
be true: That whosoever shutteth his eares
and will not heare the lawe, shall crie, and not
be hearde: what maie I looke for, that haue
had mine eares shutt against almightie God,
and yet haue had them so open to harken af-
ter lies, and vanities of the worlde? Wherefore
(ô my omnipotent God) with what face shall
I now appeare before thee, and desire thee to
geue care vnto me, seinge thou hast so often
Psal. 23. 3. 4.
Prou. 28. 9.

Meditation for

times called me, and I woulde geue no care vnto thee? How can I request thee to receiue me into thy howse, seinge thou hast so often times called at my howse, and I haue shutt my gates against thee? How shall I finde thee now at the time of my neede, seinge thou hast had so oftentimes neede of me in thy poore and impotent members, and hast not founde me? By what title or right maie I request thee now at the ende of my iourney to graunt me heauē, seinge I haue spent all my lyfe time in the seruice of the deuill thine enemye? O how iustly maiest thou then (ô Lorde) saie vnto me: Thou had serued the worlde and the deuill, get thee therefore vnto them, and let them geue thee thy hyre. The like answer made the Prophet Heliseus to kinge Ioram the sonne of Achab. Who when he had spent and employed all his lyfe in the seruice and worshippinge of Idols, and came in the time of his necessitie to the Prophet of God, requestinge him of helpe and remedie, the holie Prophet answered and saide: O kinge Ioram, what hast thou to doe with me? Get thee hence to the Prophettes of thy father, and mother, and desier them to helpe thee at this tyme. O how manie of vs doe followe this wicked kinge both in our lyfe, and death? In our lyfe we serue the worlde, and at the point of death we calle vpon almightie God. What answer maie we looke to haue at that dreadfull howre, but euen the same that he hath alreadye geuen in the like case? Which

Reg. 3. 13.

whē soeuer
a synner
earnestlie
repenteth,
and cōuerteth
trew-
lie vnto
God he
will forge-
ue and re-
ceiue him:

is: what hast thou to doe with me, sith thou but fewe
 diddest neuer seruice vnto me? Get thee hence sicke per-
 to thy counsellors whom thou hast folowed, sons (that
 and to thy idols whom thou hast loued, serued haue liued
 and adored, and speake vnto them to geue dissolute-
 thee thy wages for thy seruice. (lie) doe so:
 but if they

When yee shall crie (saith almightie God by recouer
 his Prophet Esaie) let them that yee haue gathered their
 together deliuer you, but the winde shall take them health, doe
 all awaie. retorn or-
 dinarielic

At this time the sicke man beginneth to againe to
 wishe, that he might haue some space to doe their for-
 penance for his former wicked lyfe. And he mer wic-
 thinketh then with himselfe that if he might ked lyfe.
 obteyne it, ô how he woulde fast, and praie, E/2. 57. 13.
 & doe great worckes of mercie: Yea he woul- At the ho-
 de not contente him selfe with euerie common wer of our
 kinde of penāce, but woulde liue the most strai wishe we
 te, and austere kinde of lyfe of all men in there we had mo-
 worlde. But alas, when he perceiueth by the doe penan-
 encreasinge of his sicknes, that his request will ce for our
 not be graūted: and calleth to minde what time synnes,
 opportunitie & meanes he hath had to prepa-
 re himselfe for this dreadful howre, & how fō-
 dly he hath suffered the same to passe in vaine,
 then is he wonderfullie greiued and vexed for
 this losse, and acknowledgeth him selfe to be
 well worthie of such punnishment, for that
 he woulde not be mindfull beforehande of his
 dreadfull accompt, but omitted to doe penan-
 ce for his synnes when he had time and space
 to doe it. O vnto how manie of vs doth it

Meditation for

A verie apt
similitude.

happen to be beguiled after this sorte, spendinge
and consuming the time (which almightie
God hath geuen vs to doe penance for our sin-
nes,) in vanities, and pleasures, and afterwar-
des when we stande in most neede of it, we wante
it. And so it happeneth vnto vs, as it doth com-
monlie to the pages, and seruitours in the Co-
wert, who beinge allowed a candle to light
them selues to bedde, doe spende their
candle in plaie all the night, and after-
wardes are constrained to
goe to bedde dar-
kelinge.

OF





*Ifs any man sick amonge you: let him bringe in the
priestes of the church, and let them pray ouer him,
anoynting him with oyle in the name of our lord, Jac. 5. 14.*

OF THE SACRAMENT OF EX- treme Vnction: And of the agonie of death.

§. VI.

Now approacheth the sicke person The Ca-
to his last ende: & the Catholike tholicke
Church as a verie louinge & pit- Church
riefull mother, beginneth then to her childre
helpe her Children with praiers, at the ho-
and Sacramentes, and with all the meanes shew of

Meditation for

their dea- maie possiblye doe. And because his necessitie
the with is so great (for at that instant it shalbe deter-
prayers, & mined what shall become of him for euer and
Sacramen- euer,) greate hast is made to calle vpon all the
tes. Sainctes in heauen, that they all will helpe the
sicke mā in this his great perill & daunger. For
what other thinge is the Letanye which then
by commandement of the Church is to be
saied ouer him that is at the poynt of death,
but that the Catholicke Church as a pittifull
mother, beinge verie carefull for the daunger of
her sicke childe, knocketh at all the gates of
heauen, and cryeth vnto all the Sainctes, desi-
ringe them to be intercessors before the diuine
maiestie for the saluation of him, that standeth
now in so great neede of their helpe, at the ti-
me of his passinge out of this worlde.

The Preist
then an-
noynteth
all the sen-
ses, and
members
of the sicke
person.

Then the Preist out of hande annointeth
all the senses and members of the sicke person
with the holie Oyle, accordinge as the holie
Scripture commaundeth in the Epistle of S.
Iames. cap. 5. vers. 14. And desireth almightie
God to pardon the sicke person all that he hath
offended by any of his senses. And then anoin-
tinge his eies he saieth: *Almightie God by this
Vnction and of his diuine mercie pardon thee all the
sinnes that thou hast committed by meanes of thine
eies.* And in this wise he annointeth all the other
partes of the sicke person. Now if the miserable
sinner haue bene dissolute in his eies, or in his
tōge, or in anie other in his bodelie senses: If all
his former dissolute disoders and wanton plea-
sures

asures be represented vnto him at that time, in such sorte that he seeth well what litle fruite he is lyke to finde then by all his former delightes and pleasures: If he perceiue withall into what a narrowe strait he is brought by meanes of his wicked and licentious life, how can he choose but feele an extreme anguish and grieve therewith? What woulde he geue, at that time (trowe yee) that he had neuer lifted vp his eies from the grownde, to beholde anie woman with anie wanton looke, and that he had neuer opened his mowth to speake anie wordes of lyenge, flaunder, detraction, or anie other wicked worde?

After this followe the panges and agonie of Of the a death, which is suerlie the greatest of all the gonie of conflictes we haue in this lyfe. Then is the ho- deathe.
 lie Candle lighted, and his friendes and ex-
 cutors beginne to prouide his wyndinge shee-
 te, and other thinges for his funerals: Then they
 beginne to saie to the sicke man, that the ho-
 wer of his departure out of this worlde is now
 come: and therefore they counsell him to re-
 commend himselfe vnto almightie God, and
 to call vpon the holie virgin Marie his blessed
 Mother, who is wonte at that hower to helpe
 all them that calle vpon her. Then the
 sicke man beginneth to heare the woefull cries
 and pittiefull lamentations of his poore wife,
 who now presently beginneth to feele the dis-
 commodities of her newe widowhode, and so-
 litarie lyfe. Then the soule of the sicke man is

Meditation for

readie to departe from the bodie: and at the time of hir goinge euerie one of his members is sore griued and vexed therewith. Then are the cares of the soule renewed a freshe. Then is the soule in a merueilous great conflict, and agonie, not so much for her departure, as for feare of the howere of her dreadfull accompt, approachinge so neare vnto her. Then is the time of tremblinge, and quakinge, yea euen of such as be most stowte, and couragious. The

S. Hilario. blessed holie father Hilarion, as he was passinge out of this worlde, beganne to tremble, and feare, and was lothe to die, howbeit the holie man encouraged himselfe, sayienge: Goe forth my soule: goe foorth out of this bodie: whereof shouldest thou be afraid? It is threescore and tenne yeares that thou hast serued Christ, and art thou yet afaide of death? Now if this holie man were afaide of his passing out of this worlde, who serued Christ so manie yeares, what shall he doe, who peraduenture hath offended him so manie yeares? Whither shall he goe? Whom shall he call vpon? What counsell shall he take? O that men vnderstode how greate this perplexitie and anguise is at this dreadfull howre? Imagin now (I beseech thee)

Genes. 22. in what a dolefull case the harte of the Patriarke Isacke was, when his father held him bounde handes and feete, and had laide him vpon the woode to sacrifice him, when he sawe his fathers glisteringe sworde ouer his heade, and vnderneath him the flames of fiere burninge,
and

and the seruantes that might haue succoured him stayinge at the foote of the hill, and he himselfe bownde handes and feere in such sort that he cowlde neither flie, nor defende himselfe, in what plight trowe yee was the harte of this blessed yonge man, when he sawe himselfe in so narrowe a strayte? And fuerlie in farre In what greater perplexitie is the soule of the wicked greate perplexitie the man at this dreadfull hower: because he can soule of the wicked tourne his eies on no syde, where he shall not see occasions of great terrour, and feare. If he man is at looke vpwarde, he seeth the terrible sworde of the iustice of almightie God threateneinge him: of death, If he looke downwarde, he seeth the graue open euer gapinge, and tarienge for him: If he looke within himselfe, he seeth his owne conscience gnawinge, and bytinge him: If he looke about him, there be Angels, and deuils, on both sides of him, watchinge and expectinge the ende of the sentence, whether of them shall haue the praie: If he looke backwarde, he seeth his dolefull wyfe, his littell yonge children, his poore seruantes, his kinsfolke, his friendes, his companions, his acquaintance, his howse, his landes, and the goodes of this lyfe to remaine all behinde, and are not able to succoure him in this his great distresse: forsomuch as he must depart all alone out of this lyfe, and they all must remaine still here. To conclude; if after all this he take a vewe of him selfe, and consider what he is inwardlie, he shalbe wonderfully amased, and afraide to see himselfe in such a

Meditation for

dangerous and terrible state: insomuch as if it were possible, he woulde flie awaie euen from himselfe. Nowe alas, to depart from the bodie is a thinge intollerable: To continewe still therein is a thinge impossible: And to differre his departure anie longer will not be graunted. All the time past seemeth vnto him but as a blast of wynde: and that which is to come appeareth (as it is in deede) infinite. Now

what shall the miserable soule doe

beinge thus compassed and

enuironned about with so

manie straites? O how

fonde and blynde are

the sonnes of A-

dam, that wil not

prouide in ti-

me for this

terrible

passa-

ge?

HOW

* *
* *



*Be thou mindful of my iudgment, for so shal be thine:
to me yesterday, and to thee to day. Eccles. 32. 23.*

HOW FILTHIE, AND LOTH.

*Some the bodie is after it is dead: And of the
buryinge of it in the graue.*

§. VII.



AS T of all, when this great cōflict
is ended, the soule is violently ta-
ken awaie from the bodie, & de-
parteth from her auncient habita-
tiō, the bodie remayninge vtterly

In what
case the
bodie is,
after the
soule is
departed
out of it.

spoyled of all the beawtie, and qualities it had.

Now let vs consider what losse each one of these two partes must haue. First consider, in what case the bodie is, after the soule is departed out of it. What thinge is more esteemed than the bodie of a prince whiles he is a liue? And what thinge is more contemptible, and more vyle, than the verie same bodie when it is dead? Where is then that former princely maiestie become? Where is that royall behauiour, and glorious magnificence? Where is that highe authoritie, and soueraintie? Where is that terroure, and feare, at the beholdinge of his presence? Where is that cappinge, and kneelinge, and speakinge vnto him with such reuerence, and subiection? How quicklie is all this gaye pompe vtterly ouerthrowen, and come to nothings, as if it had bene but a mere dreame, or a plaie on a stage, that is dispatched in an howre?

The richest
man in this
worlde
shall haue
no more
with him,
of all his
gooddes at
the hower
of his death,
but
onlie a
wyndinge
sheete.

Psal. 48. 17.
18.

Then out of hande the wyndinge sheete is prouided, and brought forth, which is the richest iewel he maie take with him out of this lyfe. And this is the greatest recompence that the richest man in this worlde shall haue of all his goodes at that hower. I wishe this pointe were well considered by euerie covetous man, and by those that make their money their God, whose blindnes and follie the Prophet reprehendeth in these wordes: *Be not afraide when a man waxeth riche, and when thou seest the glorie of his house verie much multiplied,*
and

and increased: for when he dieth he shall not carie his goodes awaye with him, neither shall his glorie goe downe with him.

Then doe they make a hole in the earthe of ^{Of the buriall of the bodye.} seuen or eight foote longe, (and no longer though it be for Alexander the great, whom the whole worlde coulde not holde) and with that finalle rowme onelie must his bodie be contente. There they appoint him his howse for euer. There he taketh vp his perpetuall lodginge vntill the last daye of generall Iudgment, in companie with other dead bodies: There the wormes crawle out to geue him his interteinement: To be short, there they let him downe in a poore white sheete, his face beinge couered with a napkin, and his handes and feete fast bownde: which trewlie needeth not, for he is then sure enough for breakinge out of prison, neither shall he be able to defende himselfe against anie man. There the earthe receyueth him into her lappe: There the bones of dead men kisse, and welcome him: There the dust of his auncesters embraceth him, and inuite him to that table, and howse, which is appointed for all men liuinge. And the last honour that the worlde can doe vnto him at that time, is to cast a litle earth vpon him, and to couer him well therewith, that the people maie not feeke his stinckinge sauour, & beholde his dishonour. And the greatest pleasure that his verie deare and speciall friendes can doe then vnto him (besides prayinge for his

Meditation for

soule,) is to honour him with castinge a handfull of earthe vpon him. And therefore the faithfull people are wont to vse this ceremonie towards the dead, that almightie God maye dispose others to doe the same vnto them, whe they shalbe in the like case. Now what greater confession and acknowledginge of our miserie can we diuise, than to see how men doe preuent before hande that they may not want after their death so smalle a benefire as this is? O greidie couetousenes of the lyuinge; and great pouertie of the dead! Why shoulde a man desire and gape after so manie thinges for this present lyte, beinge so shorte as it is. seinge so litle will content him at the howre of his death?

Then the graue maker taketh the spade, and pykeaxe into his hande, and beginneth to tumble downe bones vpon bones, and to tread downe the earth verie harde vpon him. Inso-much that the fairest face in all the worlde, the best trimmed, and most charily kepte from wynde, and sonne, shall lye there, and be stamped vpon by the rude graue maker, who will not sticke to laie him on the face, and rappe him on the sculle, yea and to batter downe his eies and nose flatte to his face, that they maie lye well and euen with the earth. And the fyne dapperde gentleman who whiles he liued might in no wise abide the wynde to blowe vpon him, no nor so much as a litle haire or moote to falle vpon his garmentes, but in all
hast

hast it must be brusshed of with great curiositie, here they laie and hurle vpon him a donghill of filthines, and dirte. And that sweete mynion gentleman also that was wont forsooth to goe perfumed with Amber, and other odoriferous smelles, must be contented here to lye couered all ouer with earthe, and fowle crawlinge wormes, and maggottes. This is the ende of all the gaie braueries, and of all the pompe, and glorie of the worlde.

In this plight doe all his freindes nowe leaue him, lyenge in that strait lodginge, in that earthe of obliuion, and in that darcke prison, where he shall remanie accompanied with perpetuall solitarines yntill the generall daye of Iudgment. O worlde what is become of thy glorie? O yee my howses, landes, and riches, where is your power? O my wyfe, my children, my freindes, and kinsfolke, where haue yee now left me? How happeneth it, that yee my olde freindes and companions doe so quickly forsake me, and leaue me here in the earthe thus solitarie alone? How chaunceth it, that the wheele of my so great prosperitie and felicitie is so quickly ouerturned, and defaced? They that sawe Quene Iezabell when she was (by the iust iudgement of God) eaten with *4 Reg. 9.* dogges, when they sawe that there remained nothinge els of her bewtie, but onely her sculle, and the extreme partes of her feete, and handes, those (I saie) that had knowen her before in so greate flourishinge and royall

Meditation for

estate, and sawe her at that time in such a miserable plight, wonderinge at that so great alteration, and chaunge, demaunded, and saied: *Reg. 2. 37. Haccine est illa Iezabel? Is this that Iezabell?* And as manie as passed by that waie, and behelde her thus eaten with dogges, repeted the same exclamation, merueylinge at so great a chaunge, and saied: *Is this that Iezabell?* Is this that great Queene, and Ladie of Israë? Is this she that was so mightie, that she vsurped and seased the landes and goodes of her subiectes, by sheadinge of their bloude? Is death able to bringe the mightie and puissaunte Princes to such a base, and miserable calamirie?

Now therefore my deare brother goe downe I praie thee with thy spirit into the graues and Sepulchers of such Princes, and great noble personages, as thou hast either harde of, or knowen in this worlde: and consider what a horrible and deformed forme of their bodies is there to be scene. And thou shalt see, that thou hast good cause to make the like exclamation, and to vse the same wordes, and saie *Is this that Iezabell?* Is this that amiable face, which I knewe so faire, and liuelie? Are these those eies, that were so cleare, and brighte to beholde? Is this that pleasaunt rowlinge tongue, that talked so eloquently, and made such goodlie discourses? Is this that fyne and neare bodie, that was so trimlie pollished, and adorned? Is this the ende of the maiestie of Princes
scepters,

scepters, and roiall crownes? Is this the ende
of the glorie of the worlde? O how often ti-
mes (saith a Wise man) hath it bene my
chaunce to enter into the sepulchres of some
dead bodies, where wonderinge or rather bein-
ge greatlie astonied at the sight that I sawe, I
fixed mine eies aduisedlie vpon the shape of
the dead corps: I sette the bones in order, I
ioyned the handes together, and sette the lippes
in their proper places, and spake thus secretlie
to my selfe. Beholde these feete, that haue
trauayled such crooked pathes, and waies: The-
se handes also, that haue committed so manie
wicked actes: These eies, that haue behelde
so manie vanities: This mouth, that hath eaten
and deuoured so manie delicate, and super-
fluous meates. Beholde this sculle of his head
that hath built so manie vaine castels, and to-
wers in the aier: This dust, and filthie skinne
for whose pleasure and delight he hath com-
mitted so many sinnes, and wickednes: and for
which cause the soule of this bodie doth and
shall perhappes suffer euerlasting horrible
tormentes in hell fier. This done, I departed
out of that place wholly astonied, and amased:
and meeringe with certain persons both men,
and women, yonge and olde, I behelde them
likewise, and considered, that both they and I
shoulde shortelie appeare in the like vglie for-
me, and seeme as vyle, and lothsome to behol-
de, as those dead bodies are now presentlie.
Wherefore what a fonde wicked wretche am I

to liue in suche wise as I doe? To what ende is my purchasing, and heaping together of lādes, and riches, and my building of such sumptuous howses, seinge I shall shortly be here so poore and naked? To what ende are my gaie braueries, and gorgious ornamentes in my apparell, and furniture of howsholde stufte: seinge I shall shortly be here so filthie, and lothsome to beholde? To what ende are my delicate dishes, my sugered sawces, and deyntie fare, seinge I shall shortly be here, meate for the wormes and maggottes of the earth?

Of the waie, that the soule taketh after it is departed out of the bodie: And of the dreadfull iudgment, and sentence, that shalbe giuen vpon it at that time.

§. VIII.

Note, that there be two iudgements: one is at the hower of euerie mā's deathe, which is called the particular iudgement: And the other is a

LET vs now leaue the bodie lying thus buried in the graue, & let vs see what waie the soule taketh through that newe worlde, which is as it were an other hemispherie, where it findeth a new heauen, a newe earthe, an other kinde of lyfe, and an other maner of vnderstandinge, and knowledge. The soule then after it is departed out of the bodie entereth into this newe region, where those that be liuinge neuer entered: a place full of feare, and terroure, and of shadowes of death. But now what shall this

this new straunger doe in this so straunge adoomes-
 countrey, vnlesse it be so, that he hath deser-^{dayewhich}
 ued in this lyfe to haue the garde and defence ^{shalbe the}
 of Angells for this time. O my soule (saith ^{vnuerfall}
 S. Bernarde) what a terrible daie shall that be, ^{iudgmente}
 when thou shalt enter all alone into that vn-^{of all man}
 known region, where those hellishe mon-^{kinde to-}
 sters that are so horrible, and vglie to behol-^{gether.}
 de, shall encounter and assault thee in the waie? ^{S. Bernar-}
 Who will then take thy parte? Who will then ^{de.}
 defende thee? Who will then deliuer thee from
 those rampinge lions, which beinge raginge
 madde for hunger, do lie there in waite to de-
 uour thee?

Vndoubtredlie this is a verie fearfull waie, ^{At the ho-}
 but the iudgment that shall then so solemn-^{wer of}
 lie be geuen, is farre more terrible. Who is ^{deathe the}
 able to declare, how strait the decision of this ^{soule must}
 particular iudgement shalbe? How righteous ^{rendre a}
 the iudge? How busie, and sollicitous the de-^{particular}
 uills our accusers? How fewe intercessors on ^{accompte}
 our syde? What a particuler examination shal-^{vnto al-}
 be made of euerie point of our accompte? And ^{mightie}
 what a longe processe shalbe drawen of all our ^{God of all}
 whole lyfe? And as our Sauour affirmeth: We ^{things: &}
 must then render an accompte of euerie idell worde. ^{then ic}
 Wherefore, if the iust man (as S. Peter saith) ^{shalbe iud-}
 shal hardly be saued, where shall the sinner and ^{ged what}
 wicked man shewe them selues? It is a thinge tru-^{shall beco-}
 lie verie worthie to be noted, that whereas a ^{me of her}
 man woulde thinke that those thinges that ^{for euer-}
 we haue most loued, and for which we haue ta-^{more: and}
 iudgemēt,
 this is ter-
 med her
 particular

Meditation for

Math. 12. 36. ken most paines, shoulde most helpe vs in this
1. Peter. 4. 18. greate distres, it falleth our quite contrarie.

For they shall not onely not helpe vs, but also
be an occasion at that tyme of more paine and
2. Reg. 14. griefe vnto vs. The thinge that Absolō loued, &
2. Reg. 18. esteemed aboue all thinges, was his goodlie
heare of his head. And that verie heare al-
mightie God ordeined by his iust iudgement

The thinge to be the cause of his death. Now the verie
ges that we same iudgement is prepared for all wicked
loue most persons at that howre: that those thinges that
in this lyfe, euerie man most loued in this lyfe, and for
shall make our accom which he committed most haynous offences
pte more against almightie God, the verie same thinges
doutfull, shall make his accompt more doutfull, and
and be be occasion of greater torment vnto him. The-
greater re shall our children whom we sought to en-
griefe vnto riche, nor passinge whether it were by right or
vs at the wronge, accuse vs. There shall the naughtie
our death. harlotte (for whose wanton loue we haue bro-

ken the lawes and commaundementes of al-
mightie God,) pleade against vs. There shall
our landes, our goodes, our offices, our digni-
ties, our pleasures, and delightes, (which were
our idolles) be our hangmen, and tormente vs
most cruellie. There shall almightie God geue
iudgement vpon all the gods of Egypt, ordey-
ninge the matter in such sorte, that those verie
thinges wherein we haue put all our glorie,
shall at that tyme be the cause of our ruine.

Now if the seueritie of the dreafull senten-
ce of almightie God be answerable to our sin-
nes,

nes, who shalbe able to abyde it? One of those
 auncient holie fathers that liued in the wilder-
 nes was wont to saie, that of three thinges he
 liued continually in greate feare. The first was,
 when his soule shoulde departe out of his bo-
 die. The seconde, when it shoulde be presen-
 ted before the iudgment seate of almightie
 God. The thirde, when the sentence of his cau-
 se shoulde be geuen and pronounced. But now
 (which is most terrible of all) what if almightie
 God shall geue this most terrible sentence a-
 gainst thee, that thou shalt be damned for euer
 and euer to the horrible tormentes of hell fier,
 there to continewe infinite millions of yeares,
 and worlde without ende? In what a terrible
 strait shalt thou then be? What sorrowe? What
 greife? What anguise shalt thou then feeles?
 Againe, what ioye, and triumphes, will the de-
 uills thyne enemies make at that tyme? Then
 shall that sentence of the Prophet be fulfilled: *Ierem. Lam.*
 sayeing: *All thine enemies shall open their moun-*
thes upon thee, they shall laughe thee to scorne, and
gnashe their teeth at thee, and saie: we will deuour
him: this is the daie we haue so longe looked for, we
haue found him, we haue espied him. *2. vers. 16.*

But thou o sweete Iesus, *Illuminat the eies* *psalm. 132*
 of my soule (I beseeche thee) that I sleepe not in
 death, that mynoemie maie neuer saie: I haue pre-
 uailed against him. Amen.

THVRS DAIE

nighte.



THIS daie (when thou hast made the signe of the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the daie of the generall iudgement, that by meanes of this consideration those two principall effectes maye be stirred vp in thy soule; which euerie faithfull Christian ought to haue, to wit: the feare of God, and the abhorringe of sinne.

OF





*For we must all be manifested before the iudgment seate
of Christ, that every one may receiue according as he hath
done either good or euil. 2. Cor. 5. 10.*

THURSDAY NIGHT.

OF THE GENERALL DAYE

OF IVDGEMENT.

CONSIDER first what a terrible Of the
daie that shalbe, in which the cau- dreadful-
ses of all the children of Adam shal- nes and
be throughlie examyned, the proces terrour
of all our liues diligently perused, and a gene- of the ge-
rall definitiue sentence geuen what shall be- nerall iudg-
come of vs all for euermore. gement.

FF

Meditation for

That daie shall comprise in it all the daies of all the ages, and times, both present, past, and to come. For vpon that daie the worlde shall redre an accompte of all these times. And then shall almightie God power out the anger, and indignation, which he hath gathered together in all ages. How violentlie shall the maine floude of gods wrathe, and indignation breake out at that daie, which containeth in it so manie floudes of anger, and wrathe, as there haue bene finnes committed since the beginninge of the worlde vntill that daie. And therefore the Prophet had good cause to saie:

Soph. 1. 15. and miserie: a daie of obscuritie, and darchenes: a daie of cloudes, and tempestious stormes: a daie of the trompette, and alarom against the stronge cities, and against the highe towers.

I r. Secondly, consider what fearefull and terrible signes shall goe before this daie. For (as our Sauour saith,) Before the comminge of this daie; there shalbe signes in the Sonne, in the Moone, and in the Sterres, and in all creatures both of heauen, and earthe. For they shall all haue as it were a certayne feelinge and vnderstandinge of their ende, before they come to their ende in deede. And shall tremble, and quake, and beginne to falle before they falle in deede. But as for men they shall (saith he) goe vp and downe drie, and withered, in great anguise, and feare of death, hearinge the terrible roinges of the Sea, and seinge the great

great outrageous stormes, and tempestes, that shall then be stirringe. And by those dreadfull signes they shall coniecture what great calamities and miseries are threatened to the worlde. And in this wise shall they goe wholly amased, and astonied: their faces pale, and wāne: theyr hartes dead before deathe come: and as persons condemned before the sentence be geuen. For they shall measure the perilles and daungers to come, by the greate feare and terrour they be presentelie in. And euerie one shalbe so throughlie occupied with his owne affaires, that none shall thinke of others: no not so much as the father of the sonne, or the sonne of the father. No man shall haue to doe for anie other man: because no man shalbe sufficient for himselfe alone. The Sibilles doe affirme, that at that time the beastes shall goe bellowinge and roringe throughe the feildes, and cities: and that the trees shall sweate bloude: and that the Sea shall cast vp the fishes on the drie ground. But if this seeme incredible to anie man, let him consider that there is much more spoken in the gospel. For it is a greater *Luc. 21.* matter for men to be dried vp, than for the sea to be dried vp. And it is a greater matter that the vertues of the heauens shoulde be moued, than that all creatures in the earthe shoulde be altered.

Thirdlie, consider that vniuersall floude *III.* of fier, that shall come before the iudge, and *Of the 66* that dreatfull sownde of the trompett, which ming of

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the fhoude of fier before the Iudge, and of the dreadfull fownde of the trom-pette at the generall Iudgment. *Nahum. 1.*

the Archangell shall blowe, to summon and calle all the generatiōs of the worlde to assem-ble together in one place, and to be present at their generall and vniuersall iudgemente. And aboute all this, consider with what a dreadfull maiestie the Iudge shall come. Whose com-minge is discribed by the Prophet Nahum in these wordes: Our Lorde shall come like a tempest, and furious whyrlewinde, and the clowdes are the dust of his feere, He shall take indignation against the Sea, and it shall wa-xe drie and all, the riuers of the earthe shalbe dried vp. The hill Basan, and Carmelus, shalbe withered, and the floure of the mounte Li-banus shall fade and falle awaye. The moun-taines shall awake before him, and the hilles shall melte: The earthe shall tremble at his presence, and the worlde and all the inhabitan-tes thereof. Who shall stande before the face of his indignation? And who shall abide the feircenes of his furie? His wrathe shalbe pou-red out like a fire, and the verie rockes shall become dust before him.

IIII.
Of the
straite ac-
compte
that shall
then be re-
quired of
euerie mā.
Iob. 4.
Iob. 31.

After this, consider what a strait accompte shalbe there required of euerie man. *Verelie* (saith Iob) *no man can be iustified, if he be com-pared with almightie God, and if he contend with him in iudgment, of a thousande thinges that he shall charge him withall, he shall not be able to answere vnto one.* Now then what shall euerie wicked person thinke at that tyme when almightie God shall enter with him in this examination, and

& shal there within his owne cōsciēce saie thus vnto him: Come hither thou wicked and naughty man. What hast thou seene in me, that thou shouldest thus despise me, and goe to myne enemies syde? I haue raised thee from the dust of the earthe, and created thee after myne owne image, and likenes. I haue geuen thee vertue, and strenghte, wherewith thou mightest haue obtained my glorie. But thou despisinge the benefites and commaundementes of lyfe, which I haue geuen thee, wouldest rather followe the lies of the deceiuer, than the holesome counsell of thy Lorde and creator. To deliuer thee from this foule falle I went downe from heauen into earth, where I suffered the greaft paynes, tormentes, and reproches, that euer were suffered in the worlde. For thee haue I fasted: for thee haue I traueyled from place to place: for thee haue I watched, laboured, and sweate droppes of bloude: for thee haue I suffered persecutions, scourginges, blasphemies, reproches, bufferinges, dishonours, tormentes, and euen deathe it selfe vpon the crosse. To be shorte, for thee I was borne in much pouertie: for thee I liued in great paine: for thee I died with intollerable tormentes, and greifes. Witnes hereof are this crosse, and nailes, which thou here now seest: Witnes hereof are these woundes both of my handes, and feete, which are here to be seene in my bodie: Witnes hereof are heauen and earthe, before whom I suffered: Witnes hereof

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are the sonne, and mooné, which were eclipsed at the same howre. Now what hast thou done with this thy soule, which I with the sheedinge of myne owne bloude purchased to be mine? In what seruice hast thou employed that which I bought so dearly? O foolish wicked and adulterous generation, why wouldest thou rather serue thy enemy with paine, than me thy creator, and redeemer, with ioye? Be yee astonied (ô yee heauens) at this straunge case, and let your gates falle downe at the straungnes hereof. For two abominations hath my people committed: They haue forsaken me, that am the fountaine of liuely water, and refused me for an other Barrabas. I called yow verie oftentimes, and ye woulde not answer me. I knocked at your gates, and ye woulde not awake. I stretched out my handes on the crosse, and ye woulde not beholde them. Ye haue despised my counsels, with all my promises, and threatnings. Wherefore speake ye now ô ye Angels: be you iudges betwene me, and my vniuerse: what coulde I haue done more for it, than I haue done?

Jerem. 2.

Let the wicked provide what answer to make herevnto, now whilest they haue tyme

Now what answer can the wicked make hereunto? Such as be scoffers at holie and diuine thinges? Such as be mockers of vertue? Such as be despisers of simplicitie? Such as make more accompte of the lawes and statutes of the worlde, than of the lawes of almighty God? Such as haue bene deaffe to heare the callinges of God: vn sensible to vnderstande

de his inspirations: rebellious against his com-^{in this}
maundementes: and obdurate vnthankfull for^{worlde.}
all his chastisementes, and benefites? What can
they saie? What answere will those persons
make, that haue liued in such sort, as if they
had beleueed that there were no God? And
such as haue made none accompre of anie o-
ther lawe but onely how to procure their owne
worldly interest and commoditie? What will
ye doc (saith the Prophet Esaie) in the daie of^{Esa. 10¹}
the visitation, and calamitie, that shall come
vpon you from asafarre? Vnto whom will ye
flye for succour and helpe? What shall the
glorie and aboundance of your landes and ri-
ches at that tyme auaille you, but that yee maie
be caried awaye prisoners into hell, and there
falle emonge the deade?

After all this, consider the terrible senten-^{v.}
ce, which the Iudge shall thunder out against<sup>Of the ter-
rible senten-</sup>
the wicked: And that dreadfull sayeing, which<sup>ce that the
Iudge shall
then giue
against all
the wic-
ked.</sup>
shall make the eares of all that shall heare it
to glowe and tingle. His lippes (saith the Pro-
phet Esaie) are full of indignation, and his ton-
ge is like a consuming fier. What fier shal bur-
ne so hoar, as those wordes: *Depart from me*^{Esa. 30.}
ye cursed into the euerlasting fier. This is the most^{Matt. 25.}
terrible sayeing that can be saied to a creatu-
re. For by this departure and separation is vn-
derstode the paine which the diuines calle *Pe-
nam damni*: that is the losse of all losses. Which
is a vniuersall spoile of all things, and a depri-
uation of that cheiffest goodnes (to wit of al-

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mightie God) in whom all good thinges doe consist. Now whither shall those cursed wicked persons goe ô Lorde, that shall depart from thee? In What hauen shall they arriue? *Jerem. 17.* What master shall they serue? Whosoeuer they be that shall depart from thee, shalbe written in earthe, because they haue forsaken the vaine & springe of the water of lyfe, which is almightie God. The greatest punnishment that the Romaines vsed to put a Citizen vnto for certain greiuous offences, was to bannishe him out of the noble cittie of Rome, and to confine him into some Ilande aparte emonge some Barbarous natiõ. Now if it were thought so great a punnishment to be bannished out of the cittie of Rome, what a punnishment shall this be, to be bannished out of the companie of almightie God, and of all his electe? Yea, and to be bannished for euer and euer into the companie of Satap, and of those Barbarous helhowndes.

Math. 25.

Depart from me (saith Christ) yee cursed: As if he shoulde saie: I haue inuited you with my blessinge, and ye would not come, now therefore take yee my curse to your despite. The

Psal. 108. 18.

wicked man, (saith the Prophet) loued malediction, and it came vpon him, and he refused the blessinge, (that almightie God offered vnto him,) and

Math. 21. 19.

Marc. 11. 14.

therefore it shalbe kept farre enoughe from him. Our Sauour Christ cursed the figtree, and immediate not onelie the leaues, but euen also the bodie, and routes of the tree withered awaie, so

as it neuer brought frute anie more. In like manner shall those miserable damned persons be accursed and vtterlie deprived of all hope of saluation, and of all frute, and merite for evermore.

But whither doest thou sende them ô Lord? Vnto euerlastinge fyer. O what a bedde is this for delicate, and tender persons? Which of *Esai. 33. 14.* you (saith the Prophet) is able to dwell in the burninge fyer? Which of you is able to continewe in the euerlastinge flames? What greater curse and malediction can there be than this? What calamitie, what sentence, what aduersitie, maie be compared with the onely shadowe of this? This it that terrible and fearfull fier, which the Prophet Esaie setteth forth *Esai. 34.* in these wordes: The streames thereof shalbe turned into meltinge pitche, and the dust of the earthe into sulphure, and brimstone, and the verie earthe of it shalbe whollie burninge pitche. It shall not be quenched nighte, nor daie: The smooke of it shall goe vp euermore. It shall be desolat from generation to generation. No man shall euer passe through it.

THE FOVRTH TREATISE.
OF THE CONSIDERATION OF
the generall daie of iudgemente: Whe-
rein the former meditation is de-
clared more at lardge.

GR E A T are the effectes vndoubted-
lie which the feare of God worketh
in the soule. *Who so feareth God* (saith
Eccles. 1. 13. Ecclesiasticus) *it shall goe well with*
him at his last ende, and on the daie of his death he
Eccles. 25. 13. *shalbe blessed.* And in an other place he saith:
How great is that man, that hath attained vnto wi-
sedome, and knowledge, but be he neuer so great, he is
no greater than he that feareth God. For the feare of
God hath placed his seate aboue all thinges. Blessed is
that man, to whom it is geuen to feare our Lorde. He
that hath this feare, with whom shall we compare
him? For the feare of God is the beginninge of his loue.
The feare of God is the begin-
nyng of the loue of God.
S. Bernar-
de.
All these be the wordes of Ecclesiasticus. Whe-
reby it appeareth plainly, that the feare of God
is the beginninge of all goodnes, (forthence it is
the beginninge of his loue.) And it is not onely
the beginninge, but also the keie, and preser-
uation of all good thinges. As S. Bernarde wit-
nesseth, sayeing: *I knowe this for a most certaine*
trueth, that there is no thinge of so great force and ef-
ficacie to keepe vs in the grace of God, as to liue at all
time in the feare of him, and to eschewe alwaies all
maner of proude and presumptuouse thoughtes.

Now to obtaine this so pretious a Iewel, it
auayleth very muche to occupie our minde in
the

the consideratiō and continuall remēbrance of ^{The consi-}
 the iudgemēte of almightie God, and aboue all ^{deration}
 other thinges, in the cōsideratiō of that supreme ^{and conti-}
 and final general iudgemēt, that shalbe geue in ^{nuall remē-}
 the ende of the worlde, This iudgement is the ^{braunce of}
 most dreadfull thinge, of all that the holie scri- ^{the iudge-}
 ptures declare vnto vs. For the thinges that are ^{mentes of}
 there signified vnto vs of this daie are so terri- ^{almightie}
 ble, that were it not that almightie God him- ^{God, will}
 selfe reported them, they woulde seeme alto- ^{helpe vs to}
 gether incredible. And therefore our Sauour ^{obtaine}
 after he had preached, and set out certaine of ^{the feare}
 the to his disciples, the greatnes of the was such ^{of God,}
 that they seemed to exceide the cōmon credu-
 litie, and faith of men, in regarde whereof he
 ended the matter with this affirmatiō, sayeing:
Verily, verily, I saie vnto you, that the worlde shall not ^{Marc. 13.}
ende before all these thinges be fulfilled. For heauen and
earthe shall faile, but my worde shall neuer faile.

It is written in the Actes of the Apostles. ^{Act. 24.}
 that when S. Paule preached before the pre-
 sident of Iudea of the terrible thinges of this
 daie, the same president beganne to tremble,
 and quake, at the wordes which the Apostle
 spake, notwithstandinge that he was an infi-
 dell, and had no beleefe at all in this misterie.
 Whereby it maie appeare, what terrible thin-
 ges those were, that the Apostle then spake of,
 such the onelie sownde of them was able to cau-
 se such a great feare and tremblinge in a man
 that did not beleeuethem. Now the Christian
 that beleeueth them, and holdeth them for a

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matter of faith, what a liuelie sense and feelinge shoulde he haue in these thinges, when he heareth, readeth, or considereth them?

And let no man thinke to excuse him selfe, pretendinge innocencie, and sayeing, that these threatninges are not spoken vnto him, *S. Ierome.* but to vniust and wicked persons. For *S. Ierome* was a iust man, and yet for all that he saide: *That so often as he remembred the daie of iudgment, both his hart and bodie trembled for verie feare.* The Prophet *Dauid* also was a iust man, yea, he was a man accordinge to Gods owne hart, and yet for all this he had so great a feare of the accompt of this daie, that he saiede in a certain Psalme: *O Lorde enter not into iudgmente with thy seruauant, for in thy sight no man lyuinge shalbe iustified.* The holie man *Iob* likewise was a most innocent, and iust man, and yet for all that he liued in such exceedinge feare all the daies of his lyfe, that he reporteth thus of himselfe, and saieth: *Like as he that saileth in the middes of a stormye tempest is in great feare when he seeth the furious raginge waues comminge upon him: euen so haue I trembled alwaies before the maiestie of almightie God, and my feare hath bene so passinge great, that I was not able to abide the heauie burthen thereof.* But aboue all these, the Apostle *S. Paule* was a verie iust man, and yet for all that he saide thus of himselfe: *I feele no remorse of conscience of any thinge that I haue done amisse, and yet I accompte not my selfe safe, and secure, forsomuche as our Lorde is he that shalbe my iudge.*

As if he had sayed in expresse wordes : Manie times it maie happen, that in our owne sight we finde our selues to be without blemish in our workes, and yet in the sight of almightie God we be farre otherwise. For that which lieth hidden from the eies of men, is not hidde from the eies of almightie God. Vnto a rude and vnskilfull painter the worke that he hath drawen seemeth to be verie perfect: but a conninge and skilfull painter will finde manie defectes worthie to be noted in it. Now how farre greater defectes and imperfections shall the most highe goodnes and wisedome of almightie God finde in a creature so euill inclined as man is: Who (as Iob saith) *drincketh sinne, and iniquitie, as it were water.* *Iob. 15. 16.* Againe, if the swoorde of almightie God did finde so much to be pared of in heauen, how much more shall it finde in earthe, which bringeth forth nothing els but brambles, and bryers? And who is he that hath all the corners of his soule so pure, and cleane, but that he shall haue neede to saie with the Prophet: *Ab occultis meis munda me Domine. Cleanse me o Lorde from my secrete synnes.* *Psal. 18. 13.*

Wherefore it behoueth all men to liue in greate feare and dreade of this daye of iudgemente, be their lyfe neuer so iust: seinge the daie is so dreadfull, our lyfe so faultie, and the Iudge so iust: and aboue all, seinge his iudgements be so secrete, and profounde, that no man knowethe what lotte shall falle vnto him,

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Math. 24. 40. But (as our sauiour saieth :) Two shalbe in the feilde, the one shalbe taken, and th'other forsaken:

Note here against the presumptuous security and assurance of saluatiō rawght by the Here-tickes. Two in one bedde, the one shalbe taken, and th'other forsaken. In which wordes we be geuen to vnderstande, that of such persons as are all of one same state, and maner of lyfe, some shalbe caried vp to heauen, and some throwen downe into the bottomles pitt of hell; insomuch as by this and manie other places of the holie scriptures it playnlie appeareth, that no man can accompte him selfe secure, and assured to be saued, so long as he liueth in this frayle and transitorie lyfe.

Psalms. 18. vers. 13. 14.

Eccles. 9. 1.

Eccles. 12. 14. Eccles. 5. 5. Iob 31. 14. 23. Daniell. 4. 24. Math. 12. 36.

Math. 19. 17. Ioan. 8. 31. Ioan. 15. 7. 14. Rom. 2. 13. Rom. 8. 17.

1. Cor. 4. 4. 1. Cor. 9. 27. 1. Cor. 10. 12. 1. Cor. 13. 2. 13. 2. Cor. 5. 18. 11.

Galat. 5. 24. Philip. 2. 12. Iac. 2. 14. 17. 24. 1. Pet. 1. 16. 1. Pet. 2. 21.

2. Pet. 1. 10. 1. Ioan. 2. 3. 5. 6. 1. Ioan. 3. 7. 24. 1. Ioan. 4. 12. 1. Ioan. 5. 3.

Apoc. 3. 11. Apoc. 14. 7.

How rigorous the daie of Iudgement shalbe.

§. I.

IO cōsider wel of the greatnes of this iudgement, thou must first presuppose, that there is no tonge in the worlde able to expresse the least parte of the troubles, that shalbe vpon this daie.

And therefore the Prophet Ioell beinge desirous

desirous to speake of the greatnes hercof, fownde his wittes and senses so weake, & confounded, that he beganne to stutte and stammer like a childe, and to saie, A! a! a! what a daie *Ioell. i. 15.* shall that be? The like maner of speache vsed the Prophet Ieremie, when almightie God *Ieremie. 1. 6.* woulde sende him to preach: to signifie that he was an infante, and altogether vnable to discharge so great an embassie, as he was appointed by almightie God to doe. And the same maner doth the Prophet Ioel vse euen at this time, to geue vs to vnderstande that there is no tonge in the worlde, that will not stutte and stammer like a childe, when it shall goe about to signifie what thinges shall happen vpon this dreadfull daie.

Vpon this daie almightie God will reduce all such filthines as the wicked haue caused in the worlde through their wicked workes, to his first dewe forme, and comelines. And as their filthie and wicked actes haue bene manie, and great, euen so must the purifyenge of them be proportionable to the actes committed. And so shall the worlde be so much bewtified by the punishment of the wicked, as it hath bene defiled and disfigured throughe their offences. When a man hath by reason of some great falle put his arme out of ioynte, the more it is out of iointe, the more grieve and paine must he afterwarde abide, before it can be set in iointe againe, and brought to his dewe proper place. Now whereas the wicked

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haue disordered all thinges in this worlde, and set them out of iointe, and wrenched them out of their naturall places, when that heauenly reformer shall come to restore the worlde by punnishemēt of so manie disorders, how great shall the punnishment be, where so manie and so great disorders haue bene?

Joel. 1. 15. This dreadfull daie is called not onely the daie of Anger, but also the daie of our Lorde, as the Prophet Joel tearmerth it. Geauingevs thereby to vnderstāde, that all other daies haue bene the daies of men, in which they haue fulfilled their own willes against the wil of god, but this daie of daie is called the daie of our Lorde, because vpon our Lorde. this daie our Lorde will doe his will against the

will of men. Thou doest now sweare, and forswear, and blaspheme, and almightie God in this meane while holdeth his peace, and sayeth nothinge vnto it: but be thou well assured the daie shall come, when almightie God will breake of his lōge silence of so manie daies, and of so manie iniuries, & will answere for his owne honour. So that there be no more but two

There be but two daies, the one is the daye of our Lorde: and the other is the daye of men. Whiles his daie endureth maye doe whatsoeuer he listeth, and almightie God will holde his peace, and as it were wincke at all his doinges. Vpon this daie the Kinge Sedechias maie commaunde the Prophet of God to be cast into a

2. Paral. 18. well, and breade to be geuen vnto him by ounces. Here maie he vse & abuse the Prophet at his plea-

pleasure, and at all those iniuries almightie God will holde his peace. But after this daie there will come an other daie, and almightie God will take kinge Sedechias, and deprive him of his kingedome: he will destroie Ierusalem, and bringe kinge Sedechias in fetters before the kinge of Babilon, and there shall all his sonnes and friendes be murdered before his face. There shall he commaunde his eies (which were preserued to see so manie miseries) to be pulcked out of his head: which done, he shall cause him to be caried in fetters to Babilon, and confyne him into a prison, there to remaine all the daies of his lyfe. So that as man hath libertie to doe vpon his daie whatsoeuer he listeth, without anie restraint, or impediment at all: euen so will almightie God haue free libertie to doe vpon his daie whatsoeuer his will & pleasure shalbe, and no man shalbe able to let or disturbe him.

*Of the signes that shall goe before the daie
of the generall Iudgemente.*

§. II.

IN ALLIE, if thou desire to vnderstande what maner of daie this shalbe, consider what signes shall goe before it. For by the signes thoushalt perceiue what the thinge shalbe that is signified: as by the eueninge, and Vigile, thou mayste vnderstande what the feast of the daie shalbe.

Gg

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Marc. 13. First of all, when that daie shalbe, no man knoweth; no, not the Angels in heauen, nor yet the sonne himselfe (to reueile it to anie other) but the father onely. Howbeit certaine signes shall goe before it, whereby men maie prognosticate not onely of the neernes of the daie, but also of the greatnes and dreadfulness thereof. For as our Sauour saith: Before the comminge of this daie there shalbe great warres and troubles in the worlde. Nation shall rise against nation, and kingdome against kingdome: And there shalbe great earthquakes in manie places; and pestilence, and famine, and terrible thinges appearinge in the aier, and other great signes and wonders.

The horrible persecution of Antichrist. And (which is more dreadfull than all this) there shall come that great horrible persecution so oftentimes mentioned in the holie Scriptures, which shalbe executed by the most crewell persecutor that euer the Catholike Church hath had, to witt, by Antichrist, who shall impugne the Catholike Church most for their malitiouslie, not onelie with most crewell warres, and horrible tormentes, but also with apparant and feyned miracles. Consider now therefore with thy selfe (as the blessed holie Pope S. Gregorie saierh) what a terrible time that of Antichrist shalbe, when the godlie martir shall offer his bodie to the tormentor; and the tormentor shall worke miracles before his face. To conclude, the tribulation of these daies (as our Sauour saith) shall be so great, as the like was neuer since the
be

beginninge of the worlde, nor neuer shalbe: in-
 somuche that if almightie God of his great
 mercie did not prouide to shorten these daies,
 all fleashe shoulde not be saued: But for the
 electes sake, the daies (of Antichrist) shalbe
 shortened.

After these signes (as this daie of the gene-
 rall iudgment draweth nearer, and nearer) the-
 re shall appeare other signes more dreadfull
 than these, in the Sonne, in the Moone, and in
 the Sterres. Of which dreadfull signes our Lor-
 de spake by his Prophet Ezechiel, sayeing: *I will cause the sterres of heauen to be darckened ouer thee, and I will couer the sonne with a clowde, and the Moone shall not shewe fourthe her lighte. And I will cause all the lightes of heauen to mourne, and lamente ouer thee, And I will sende darcknes ouer all the lande.* Now when these great signes and alterations shall appeare in the heauens, what maie we looke for vpon the earthe, which is wholly gouerned by the heauens? We see in a common weale, that when the heades that gouerne it are in anie tumulte, all the other members and partes thereof are also in a like tumulte, and vpropre, and the whole common-weale is tossed and tormoyled with armes, and dissention.

Now if all this bodie of the worlde be gouerned by the vertues and influences of the heauens, in case both the heauens and this bodie be altered, and out of their naturall order, in what ruthfull case the shall all the members

Antichristes raigne and persecutiō shall not continewe but three yeares and a halfe, as appeareth in Daniell. 7. vers. 25. Daniell. 12. vers. 7. & 11. Apoc. 11. vers. 2. & 3. Apoc. 13. vers. 9. Ezech. 32.

Meditation for

and partes be, that depende of them? The aier shalbe full of lighteninges, whyrlewindes, and blasinge sterres: The earthe shalbe full of wyde yawninge cleiftes, fearfull tremblings, and quakinges. And these earthquakes (as it is thought) shalbe so great, and violent, that they shalbe able to ouerthrowe, not onely the sumptuous pallaces, highe towers, and stronge Castels, but euen the verie mountaines and rockes them selues, shalbe also shaken and ouerwhelmed by them, and quite remoued out of their places. But most of all other elementes the Sea shall at that tyme shewe greatest rage, and furie, and the waues thereof shalbe so highe, and so furious, that it shall seeme that they will vtterlic ouerwhelme all the whole earthe. Such as dwell by the Sea side shalbe in great dread and terror by reason of the great rylinge of waters: and such as dwell further of shalbe wounderfullie afraide of the horrible roringes, and noyces of it, which shalbe so extremelie outrageous, that they shalbe hearde manie myles of.

In what a pittiefull case then I praie you shall men be in these daies? How shall they be astonied, confounded, yea vtterlic bereued of their senses, of their speach, and of their tast of all thinges? Our Sauour saith that at this time the people shalbe in great anguise, and distres, and that men shall goe as though they were withered, and dried vp, and had no lyfe in them, by reason of the great feare of those thin-

things that shall hapen to the worlde. Then shall they saie one to an other: What meaneth this? What doe these terrible prognostications signifie? What will the worlde at the length bringe forth, that it now swelleth and rageth in such furious wise? What shall the ende be of all these so great tossinges and alterations of all things? Now after this sort shall men goe vp and downe sore afraide, and dismaide, their hartes failinge them, and carienge their armes a crosse, and one of them lookinge pittiefullie vpon an other. And they shalbe in so great dread, and feare, beholdinge one an other to be so farre chaunged, and disfigured, that euen that alone were enoughe to dismaie the, although there were nothinge els to be feared. All occupations and trades of the worlde shall then cease euerie where: and so shall in like maner all studie, and desire of purchasinge, and gayninge. For the greatnes of the feare shall holde mens hartes so thoroughly occupied, that they shall not onely forget these things, but they shall also forget euen to eate, and drinke and to doe suche things as are necessarie for the maintenance and sustentation of their liues. Their cheifest care shalbe where to seeke out sure and safe places to defende them selues from earthquakes, and from the tempesteous stormes of the aier, and from the inundations of the Sea. And so men shall goe to hyde themselves in the caues and dennes of wylde beastes: And the wylde beastes shall seeke likewise

Meditation for

to saue them selues in the lodgynges and howses of men. And so all thinges shalbe tossed and turmoiled vpside downe, and be full of terror, and confusion. The present calamities shall afflicte them verie sore: but the great dread and feare of those that are to come shall vex them worse, because they knowe not what the ende shalbe, of such dolefull and lamentable beginninges. I wate wordes to declare this matter, as it were requisite to be declared. And all that is saied, is much lesse then that, which shalbe in deede. We see euen now by experience when anie outragious tempest riseth in the Sea, or when anie stormy whirlwinde or earthquake happeneth vpon the lande, how wonderfullie men are dismaide, how they tremble, and be astonied, and how bothe their strength and wittes doe faile them. Now then when the heauen, the earthe, the Sea, and the aier shalbe whollie distempered, and disordered, when in all regions and elementes in the worlde there shalbe peculiare stormes, and tempestes, when the Sonne shall threaten with mourninge, the Moone with bloud, and the Sterres with their fallinges, who shalbe able to eate? Who shalbe able to sleepe? Who shalbe able to take so muche as one minute of rest, beinge compassed on each side with so manie outragious stormes, and tempestes? O how miserable and vnhappy is the state and condition of the wicked, who are threatened with all these fearefull prognostications? And contrariwise
how

how blessed is the state of the good ; and Godlie, vnto whom all these things are fauours, comfortes, and good tidings of the happy prosperitie so neare at hande approching then vnto them? How ioyefully shall they then singe with the Prophet: *God is our refuge, and our Psalm. 45.* strengthe, and therefore we will not feare though the whole earthe be tossed, and tormoyled, and the mountaines be remoued, and falle into the bothe of the sea. Like as you vnderstande (saith our Sa-^{Luc. 21. 30.} uour) when the figge tree, and all other trees, beginne to blossome, and to bringe fourthe their frute, that then the springe time draweth neare at hande, euen so when ye shall see these things come to passe, then maie ye perceiue, that the kingedome of God is at hande.

Then maie ye open your eies, and lift vp your head, because the daie of your redemption approacheth. How ioyefull shall the good and vertuous then be? How well shall they thinke all their trauels, and labours employed? And contrariwise, how woefull and sorowfull shall the wicked be, and how sore shall they then condemne all the steppes, and waies, of their sinfull liues?

Of the ende of the worlde: and of the resurrection of the dead.

§. III.

AFTER all these signes shall the comminge of the Iudge approche neare at hande,

Gg 4.

Meditation for

There
shalbe an
vniuersall
floude of
fyer before
the com-
minge of
the Iudge.

before whom there shall goe an vniuersall
floude of fire, which shall burne and consu-
me to ashes all the glorie of the worlde.

This fire shalbe to the wicked a beginnunge
of their paine: to the good a beginnunge of
their glorie: and vnto them that haue not ma-
de full satisfaction, it shalbe a purgatorie for
their offences. Then shall all the gloxie of the
worlde haue an ende. Then shall the mouin-
ges of the heauens, the course of the planettes,
and the generation of thinges cease. Then
shall the varietie of times; with all other thin-
ges that depende of the heauens, haue an ende.
And so S. Iohn writeth in the Apocalippes,
That he sawe a mightie Angell clothed with a
bright cloude. His face was like the sonne: he
had a rainbow for a crowne on his head: his
feete were like pillars of fier, of the which, one
he sette on the Sea, and th'other vpon the
lande. And he saieth, that this Angell lifted vp
his arme towards heauē, and sware by him that
liueth euerlastinglie worlde without ende, that
from thenceforthe there shoulde be no more
time. That is to saie: that there shoulde be no
mouinge of the heauens, nor of anie other
thinge that is gouerned by them. And (which
is more than all this) no place of penance, nor
anie time to merite or demerite for the lyfe to
come.

2. Thes. 4.

After this fyre there shall come (as the
Apostle saieth) an Archangell with great po-
wer, and maiestie, and he shall sownde a trom-
pette,

pette, (to wit: a great and terrible voyce) who-^{At doomes}
 se sounde shalbe hearde ouer all the partes of ^{daye an}
 the worlde, and with this trompette he shall ^{Archagell}
 summon all nations to come to the generall ^{with the}
 iudgemente. This is that fearfull voyce, whe-^{a trumpet}
 reof S. Ierome speaketh: sayeing, *Whether Ite shall*
eat, or drinke, or whatsoeuer I doe, me seemeth al- ^{common}
waies that I heare that voyce soundinge in mine eares, ^{all nations}
which shall saie, rise vp all yee that are dead, and co- ^{to come to}
me to iudgemente. Who shall appeale from this ^{the gene-}
 sommon? Who shalbe able to auoide this ^{all iudg-}
 iudgement? Whose hart shall not tremble and
 quake for feare, at the terrible sounde of this
 voyce? This voyce shall take from death all
 her spoiles, and cause her to restore againe
 all that she hath taken awaye from the wor-
 lde. And so S. Iohn saith, that then. *The Sea shall* ^{Apoc. 20.}
restore the dead bodies, which it hath had. And li-
kenwise both death, and hell, shall restore all those bo-
dies that they haue. Now what a wonderfull
 sight shall that be, to see the Sea, and the ear-
 the, to bringe forth in all partes such varietie
 of bodies, and to see so manie huge armies, and
 so manie sortes and diuersities of nations and
 people assemble together? There shall the
 Alexanders appeare: There the Zerxes, and
 Artaxerxes: There the Daries, and the Empe-
 rours of Rome, and the most mightie Kinges
 and puyssante Princes of the worlde, with an
 other maner of habite, and behauour, and
 with other kinde of thoughtes, much differin-
 ge from those, that they had in this lyfe. To

Meditation for

be shorte, there shall all the children of Adam
meete together, euerie one to geue vp an ac-
compte of his owne lyfe, and to be iudged ac-
cordinge to his workes.

There shall be a greater difference at the daye of resurrection betwene the bodies of the iust, & the bodies of the wicked.

Of the
ioyefull
meeting of
the foules
and bodies
of the iust
at the daye
of generall
iudgemēte.

Howbeit although he all persons shall rise
agayne at that daye neuer to die anie more, yet
shall there be a great differēce betwene bodies
& bodies. For the bodies of the iust shall rise ve-
rie bewtifull and bright like the Sonne. But the
bodies of the wicked shall rise verie darke, and
filthie, euen like vnto death it selfe. Now what
a great ioye shall it be then vnto the soules of
the iust, to see their desire now fullie accom-
plished? What a ioye shal it be, to see the selues
after so longe a banishment to be vnited and
ioyned euerlastingly in cōpanie with their most
deare and louinge bretheren? With what ioye
maye the soule saie then vnto the bodie? O my
bodie, and faithfull companion, that hast hol-
pen me to gaine this crowne, that hast so often-
times fasted, watched, and suffered with me the
painfull strookes and lashes of discipline, the
trauell of pouertie, the crosse of penance, and
the contradictions and reproches of the worl-
de? How often times hast thou spared the mea-
te from thine owne belly, to geue it to the poore?
How often hast thou lacked clothesthy selfe
to clothe the naked? How often hast thou re-
nounced and lost thine owne right, and title,
for that thou wouldest not breake peace, and
be at dissention with thy neighbour? Where-
fore it is meete that thou shouldest now be

pas-

partaker of this heauenly treasure, seinge thou
 hast holpē me to gaine the same: And it is mee-
 te that thou shouldest be my companion in
 this my glorie, seinge thou hast bene my
 companion in all my paines, and labours. The
 shall these two faithfull friendes be ioyned to-
 gether in one subiecte, not (as they were in this
 lyfe) with contrarie appetites, and desires, but
 with a leage of perpetuall peace, and confor-
 mitie. So as they maie singe, and saie for ever.
Beholde what a good and ioyefull thinge it is, for bre-
thern to dwel together in one. But contrariwise,
 what a heauines, and greife shall it then be to
 the soule of the damned person, when he shall
 see his bodie in an vglie forme, as there it shal-
 be geuen vnto him, to wit: blacke, filthie, stin-
 kinge, and horrible. Then shal he saie: O cur-
 sed bodie! O beginninge, and ende of my pai-
 nes, and sorowes! O cause of my damnation!
 Now art thou no more my companion, but mi-
 ne enemy: Now art thou no more my helper,
 but my persecutor: Now art thou no more my
 habitation, but the chaine, and snare of my de-
 struction. O cursed tast! How dearlie doe I paie
 now for thy delicacies, and delightes? O stin-
 kinge fleashe, that hast thus brought me to the-
 se painfull horrible tormentes, by yeeldinge to
 thy lustes, and pleasures! What? Alas! is this the
 bodie for whose sake I comitted so maine sinnes
 Were these the delightes of this bodie, that cau-
 sed me vtterlye to cast awaie my selfe? Was it
 for this stinckinge muckhill, that I haue lost for

psalm. 132.

Of the so-

rowfull &

grecuous

meetinge

that shalbe

of the sou-

les and bo-

dies of the

damned

persons, at

the daye of

generall

iudgement

ic.

Meditation for

euere the kingdome of heauen? Was it for this vyle and filthie carkas, that I haue lost for euere the glorie of lyfe euerlastinge? O ye infernall furies rise vp now against me, and teare and rent me in peeces, for I haue well deserued these horrible tormentes! Cursed be the daie of my vnfortunat birthe, seinge my happe must be so miserable, as to suffer euerlastinge tormentes in the most horrible pitt of hell, for so short pleasures, and delights.

These and other more desperate wordes shall the dāned soule speake vnto that bodie which she loued so exceedingly in this trāsitorieworde. But tell me ô miserable soule, why doest thou now so much abhorre that thinge, which heretofore thou louedst so well? Is not this fleashe they dearlie beloued? Is not this the bellic, which thou madest thy God? Is not this the face, which thou diddest kepe so warily frō the sonne, and winde? Is not this the visage, which thou diddest paint with so manie artificiall coloures? Are not these the armes, and fingers, which glistered with ringes of golde, and dyamondes? Is not this the bodie, for whose sake searche was made both by lande, and Sea, to furnishe a table for it with all delicate and deintie disshes, to haue a fyne and softe bedde, to procure curious and costly garmentes? Who hath now so altered thy affection? Who hath made thy bodie to looke now so horrible, and vglie, which before seemed so faire, and amiable? Thou seest here now Christian brother,
what

what ende the glorie of the worlde hath, with
all the vayne pleasures and delightes of this
bodie.

*Of the comminge of the Iudge: Of the manner of
the Iudgement: And of the witnesses,
and accusers, that shalbe there
against the wicked.*

§. IIII.



Ow when all mankinde shalbe
raised againe, and assembled toge-
ther in one place, expecting the
comminge of the Iudge, then
shall he whom almightie God
hath appointed to be iudge ouer the quicke
and the dead come downe. And like as at his
first comminge he came with verie great hu-
militie, and meekenes, inuitinge men vnto pea-
ce, and callinge them vnto penance: euen so
at his seconde comminge he shall come with
verie great maiestie, and glorie, accompanied
with all the powers and principalities of hea-
uen, threateninge all those with the furie of
his anger, that refused to vse the meeknes of
his mercie. At this time the feare and terrour
of the wicked shalbe so great, that as the Pro-
phet Esaie saith, they shall seeke the cliftes
of stones, and the hollowe places of the roc-
kes, to hide them selues therein, for the great
feare they shall haue of oure Lorde, and
of the glorie of his maiestie, when he commeth

Act. 10.

Note here
the two
comminges
of Christe:
the firste
was with
greate hu-
militie: and
the secōde
shalbe
with great
maiestie
& glorie.

Esa. 2. 19.

Meditation for

Apoc. 20.

to iudge the worlde, To conclude, this feare
shalbe so great, that as S. Iohn saith both
the heauens and the earthe shall flye from
the presence of the iudge, and shall finde no
place where to hide them selues. Now o ye
heauens, why doe ye flye awaie? What haue
ye done? Why are ye afraide? And if by the
heauens be vnderstode the blessed spirites that
are in heauen: O ye blessed spirites that were
created and confirmed in grace, why doe ye
flye awaie? What haue ye done? Why are ye a-
frayde? Vndoubtedly they are not afrayde for
any daunger that is towards themselves, but
they be afrayde to beholde in the iudge such
a great maiestie, and indignation: the greatnes
whereof shalbe able to stryke all the heauens
with terroure, and admiration. When the Sea
is outrageous, and tempestious, euen he that
standeth safe vpon the shore is in a kinde of
feare and admiration. When the father goeth
like a lion about his howse in punishinge his
bond slaue, his innocent sonne is also afraide,
although he knowe right well that his fathers
rage is not bent against him, but against the
slaue. Now what shall the wicked doe at this
time, when euen the iust shalbe so greatly a-
frayd? If the heauens flye for feare, what shall
the earthe doe? And if those that be wholly
spirite doe tremble, and quake, what shall they
doe that haue bene wholly fleashe? And if (as
the Prophet saith) the mountaines shall melt in
this daie before the face of almightie God: What
stonie

Esa. 64.

stonie harde harres then haue we, that for all this be nothinge at all moued?

Before the Iudge there shall come that The holie royall standarde of the Crosse, to be a witnes ^{the holie} of the redemption and remedie which ^{the holie} mightie God sent to the worlde: and that the ^{the holie} worlde would not receiue it. And so the ho- ^{the holie} ge at the lie crosse shall there iustifie the cause of al- ^{the holie} mightie God and leaue the wicked voide of ^{the holie} al maner of comforte, and excuse. *Then shall all* ^{the holie} *nations of the earthe* (saith our Sauour) *weepe* ^{the holie} *and lament*: and they all shall stryke and beate ^{the holie} vpon their brestes: O how great cause shall ^{the holie} they then haue to weepe, and waile! They shall ^{the holie} weepe, because at that tyme they can neither doe penance, nor flye from the iustice of al- ^{the holie} mightie God, nor appeale from his sentence. They shall bewaile their sinnes past, their shame present, and the tormentes that are to come. They shall bewaile their miserable happe, their vnfortunat birthe, and their cursed ende. For these and manie other causes they shall weepe, and waile verie bitterlie: and as persons whollie dismayed and fettered in all partes, and without all maner of comforte, and remedie, they shall wringe their handes, and stryke the selues vpon their brestes.

Then shall the Iudge make a diuision be- ^{Our saui} twene the euill, and the good: and place the ^{our Christe} goates at his left hande, and the sheepe at his ^{the Iudge} right hande. O how happie and blessed shall ^{shall make} those persons be, that shalbe thought worthie ^{a separatiō} betwene

Meditation for

the good
and the
wicked.

Math. 25.

Daniel. 7. 2.

Apoc. 20. 12.

to haue a place emonge those elected sheepe!
O Lorde I most humblic beseeche thee let me
haue tribulation here in this worlde: Punishe
me here: cutte me in peeces here: burne me
here, so that I maie there be placed at thy
right hande. Then shall the generall iudge-
ment beginne to be solemnised: and the cau-
ses of each one shalbe throughlie scanned, and
examined: Accordinge at the Prophet Daniell
writeth in these wordes. *I stode (saierh he) atten-
tively, and I sawe certaine seates set in their places,
and the auncient of yeares sat downe, whose garmente
was white as snowe, and the haire of his head like the
pure wolfe. The throne wherein he sat was like fla-
mes of fier, and the wheelles thereof like burninge
fire. And a riuer of raginge fire issued and came for-
the from before him, Thowsande thousandes were at-
tendant to serue him, and renne hundred thousande
thowsandes stode waitinge before him. &c. I behel-
de all this in the vision of the night, and I sawe one
comminge in the cloudes, who seemed to be the sonne
of man. Hetherto are the wordes of the Pro-
phet Daniell. Wherevnto S. Iohn addeth, and
saierh. I sawe all the dead both great and smalle
standinge before this throne, and there the boke were
opened: and an other boke opened which is the boke of
lyfe, and the dead were iudged accordinge to the con-
tentes in those boke; accordinge to their workes.*

Beholde here deare Christian brother the
measure, whereby thou shalt be iudged. Be-
holde here the taxe, and prices, whereby all
thinges that thou doest shalbe valued, and
esteem-

esteemed, and not by the sonde iudgement of the worlde, which hath the false and counterfeited weightes of Canaan in their handes, *Osee. 12.* in whole ballance vertue and vice are iudged to be of smalle weight, and accompte. In these booke are written all our whole lyfe, and that with such care, and diligence that a worde hath no soner passed thy mowth, but it is foorthwith noted, and set in his proper register.

But of what thinges (troweye) will the Iudge require an accompte of vs? O Lorde *Of what things we must giue an accompte.* (saith Iob) *thou hast numbered all the steppes of my lyfe.* Certainly, there shall not be somuch as one idle worde, nor one onely thoughte *Iob. 31. 4.* whereof an accompte will not be required in that iudgement. Yea, and not onely of those thinges that we either thinke, or doe, but also of those that we leaue vndone: of such thinges I meane, as we are bownde to doe. If thou saie at the daie of Iudgment: O Lorde, I haue not sworne: the Iudge will answere, that thy sonne, or thy seruant hath sworne, whom thy dutie was to haue chastised and corrected. And we shall geue an accompte not onely of our euill workes, but also euen of our good workes, with what intention and after what maner we did them. Finally, as S. Gregorie saith: S. Gego. *An accompte shall there be required of vs of euerie point and moment of our lyfe, how and after what sorte we haue spent them.* *Math. 2. 28.* Consideringe therefore that such a strait accöpte shalbe required

Meditation for

vs, how happeneth it, that we that beleue this as a most certaine truthe, doe neuerthelesse liue with such securitie, and negligence as we doe? Wherein doe we put our affiance? Wherewithall doe we perswade and flatter our selues in the midst of so manie dreadfull perilles and daungers? How commeth this to passe, that those persones that haue most cause to feare this dreadfull daye, doe least feare it, and those that haue least cause to feare it, doe liue in greatest feare thereof? Holie Iob was a iust man (for so almightie God witnessed of him with his owne mouthe) and yet for all this he liued in so great feare and dread of his accompte at the daye of Iudgment, that he saiede:

Iob. 2. vers. 3. *Iob. 31. 14.* What shall I doe, when almightie God commeth to iudge, and when he beginneth to question with me, what answer shall I make vnto him? Suerlie these be wordes that procede from a verie sore afflicted, and troubled harte. What shall I doe saie he: As if he had saiede: One care I haue that troubleth me continually: One naile I carrie alwaies fixed in my hart, that will not suffer me to take any rest. What shall I doe? Whither shall I goe? What answer shall I make, when almightie God shall enter into iudgemente with me? But ô holie and blessed man Iob, why art thou thus afraid? Why art thou thus troubled & vexed? Art not thou he that saiede: I haue bene a father vnto the poore, an eie vnto the blinde, and feete vnto the lame. Art not thou he that saied,

Iob. 29. 15. *Iob. 27. 6.* that in all thy lyfe time thy hart neuer reproveth thee

of

of anie wicked deede. Now beinge a man of so great innocencie, why o holie Iob art thou thus afraide? Trulie the cause is, for that this holie man knewe right well, that almightie God looked not with fleashlie eies, and that he iudged not accordinge to the iudgemēte of men, in whose eies often times that thinge shyneth verie gaye and bright, which in the sight of almightie God is verie abhominable. Thou art o holie Iob verie iust indede, yea euen for this cause thou arte verie iust, becau-
thou liuest in so great feare. This feare of this holie man Iob (my deare brethern) condemneth our false securitie. These wordes of his, ouerthrowe our vaine confidence. For which of vs hath at anie time in respecte of this care of our dreadfull accompte at the daye of Iudgment once refrained from his dynner, or supper, or broken his sleepe? Whereas those deuout godlie persons that thinke herevpon as they ought to thinke, doe oftentimes loose their sleepe, and their appetite to their meate, yea, and sometimes more than that also. We reade in the liues of the auncient holie fathers, that whā one of those holie mē sawe one of his scholers laughinge, he reprehended him for it, and saiede: *What? knowinge as thou doest, that thou must yeeld an accompte to almightie God before heauen and earthe, art thou (that not withstandinge) so bolde as to laughe?* This holie father thought that that man which looked earnestly for this dreadfull accompt, coulde hardly laughe.

Meditation for

Now as touching accusors, and witnesses, there shall not want in this behalfe. For our owne verie consciences shalbe witnesses and crie out against vs: All creatures which we haue abused shalbe witnesses against vs: And aboue all, our Lorde him selfe, whom we haue offended, shalbe also a witnes against vs: As he himselfe hath signified by one of his Prophets, sayeing: *I wil be a swifte witnes against inchaunters, adulterers, periured persons, and against those that seeke cauels to defert the labourer of his daie wages, and against them that doe euill intreat the widowe, and orphan, and oppresse pilgrimes, and straungers. For they doe not feare me, saith our Lorde.*

Neither shall there want accusors against the wicked. For the diuell himselfe shalbe a sufficient accusor: who (as S. Augustine writeth) shall alledge verie exactly before the iudge his right, and title, and shall saie vnto him. O most iust and righteous iudge, thou canst not of iustice but geue sentence and adiudge these wicked traitors to be myne: forso much as they haue bene alwaies myne, and haue in all thinges fulfilled my will. Thyne they were, (I graunt,) because thou diddest create them, and make them after thy Image, and likenes, and redeeme them with thy bloude. But they haue defaced thy image, and put on myne. They haue refused thyne obedience, and embraced myne. They haue dispised thy commaundementes, and obserued myne. They haue liued with my spirite. They haue imitated my

my workes. They haue walked in my steppes. And in each thinge haue followed my counsels. Consider how much more they haue bene myne than thyne, as appeareth herein, that notwithstandinge I gaue them nothinge, I promised them nothinge, nor laid my shoulders on the Crosse for them, yet haue they alwaies obeyed my commaundementes, and not thyne. If I commaunded them to sweare, and forswear, to robbe, and to kill, to commit adulterie, fornication, simonie, and vsurie, and to denie thy holie name, all this they did willingly and with great facilitie. If I commaunded them to bestowe their landes, their goodes, their lyfe, and their soule, for a point of honour, and estimation, which I perswaded them in anie wise to mainteine, or for a false delighte whereunto I inuited them, they did forthwith verie willinglie hazarde all this for my sake. But for thee, that art their God, their creator, and their redeemer, that gauest the their lades, their goodes, their healthe, and lyfe, that hast offered vnto the thy grace, and promised them they glorie, and aboue all this, hast suffered most cruell deathe vpon the crosse for them, they neuer toke the least paine and labour in the worlde. How oftentimes hast thou come to their doores in great pouertie, nakednes, and full of sores? And what almes haddest thou of them, but a waiewarde answere, and shuttingge their doores in a great furie and anger vpon thee, they beinge then more carefull to feede

Meditation for

their hawkes, their dogges, and their horses, and to clothe their walles with hanginges of tapeffarie, filke, and golde, than to relieue, clothe, and helpe thee. Wherefore seinge thou art a most Iust Iudge, and knowest that this is most certainlie true, the verie order of iustice requireth, that they shoulde be now punnished for their iniuries, and contemptes, done to so great a maiestie.

Math. 25.

Now this accusation beinge founde most true, Christe the iudge wil pronounce that terrible sentence against the wicked, sayeing: *Depart ye cursed into the euerlastinge fier, which is prepared for Satan, and his angels. for I was hongrie, and ye gaue me not to eate, I was thirstie, and ye gaue me not to drinke, &c.* And then shall the good goe to lyfe euerlastinge, and the wicked to fyer euerlastinge. Now who is able to expresse what an intollerable anguishe, and greife, it wilbe to the damned persons, when they shall heare those most terrible wordes pronounced against them? There shall they crye out to the mountaines, to come and falle vpon them, and to the hilles to couer them. There shall they blaspheme, and renye, and open their sacrilegious mouthes euen against almightie God. There shall they continuallie curse the daie of their birthe, and their vnhappy state. There shall their daye whollie ende. There shall their glorie be finished. There shall their prosperitie be vterlie extinguished, and ouerthrowen. There shall the daie of their horribles paines and

and greifes beginne in their bodies to continue for euer, and euer. As S. Iohn signifieth in his Apocalippes vnder the name of Babilon, in these wordes: The kinges of the earthe shall weepe and wayle ouer themselues, that haue enioyed the pleasures and delightes of Babilon, and haue committed fornication with her, when they shall see the smooke that riseth vp from their tormentes, and they shall endeouour to keepe them selues a farre off for feare of them, and saie: Woe, woe, be vnto that great Citie of Babilon, for in one howre is her iudgement come. And the merchants of the earthe shall lament, because now there be none to bye their mechaundices of golde, and siluer, and pretious stones. And they shall lament ouer her, and saie: wo, wo, be vnto that great Citie, that was clothed with garmentes of purple, scarlett, silkes, and veluettes, and was couered ouer with golde, and pretious stones. For in one howre all this great riches shall perishe, and come to naught.

Wherefore ô my deare Christian brethern, if this must passe in this wise, let vs prouide for our selues (I beseech you) whilest we haue tyme here in this lyfe, and let vs followe the counsell which he geueth vs, who would rather be our aduocate, than our iudge: and there is none that knoweth better what is requisite for that daie, than he who must be the iudge of our cause. Christ then our iudger: but after

Meditation for

our depar- teacheth vs breefelie what we ought to doe, in
ture out of these wordes: *Take heede* (sayeth he in the gos-
this lyfe, pell of S. Luke cap. 21. vers. 34.) *that your har-*
he is no lo- *ges be not burthened with ouer much eatinge, and*
ger our ad- *drinkinge, and with the cares of this lyfe: and beware*
uocate, but *that that sodayne daie come not vpon you at vnwares.*
our Iudge. *For it shall come like a snare vpon all that dwell*
For then *upon the face of all the earth. And therefore warche*
the tyme is *and praie at all times, that ye maie be worthie to be*
past of dey- *deliuered from all these euils that are re come, and*
lingeanie *that ye maye appeare before the sonne of man.* Now
more by an *consideringe this my deare brethern, come I*
aduocate *most hartelie praie you, and let vs arise whiles*
with al- *we haue tyme out of this so heauie sleepe, be-*
mightie *fore that darcke nighte of death falle vpon vs,*
God; be- *and before this dreadfull daie come, whereof*
cause the *the Prophet Malachie cap. 3. saieth: Now he*
whole pro- *commeth, and who dare abyde his commin-*
cesse of all *ge? And who shalbe able to beholde the*
our lyfe is *daie thereof? Vndowbredlie that man shalbe*
alreadie *able to abide this dreadfull daie of*
then come *iudgemente, that shall preuent*
to an ende: *the iudge, and iudge him*
and the we *selfe before hande,*
be to haue *accordinge as S.*
forthwith *Pawle forewar-*
a definitiue *neth and*
sentence *counsel-*
thereofac- *leth*
cordinge *vs.*
to our
workes.

1. Cor. 11. 35.

FRYDAIE

nighte.



THIS daie (when thou hast made the signe of the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the paines of hell: to the intent that aswell by meanes of this meditation, as by the former, thy soule maye be the more confirmed in the feare of God, and abhorringe of sinne, as we haue there declared.





*The unrepentant sorowes cast yee out into the utter darkness.
There shal be weeping and gnashing of teeth, Mat. 25. 30.*

FRYDAIE NIGHTE. OF THE PAINES OF HELL.

I. **H** E S E paines, (as S. Bonauenture
saith) are to be conceiued vnder
some such corporall formes, and si-
militudes, as the sainctes haue taught
vs. Wherefore it shall doe well to imagin the
place of hell (as he him selfe saith) to be as it
were

were an obscure and darcke lake vnder the
 earthe, or a passinge deepe pit full of fire, or
 as a horrible and darcke Cittie wholie bour-
 ning with terrible flames of fire, in which no-
 ne other noise were there to be hearde, but
 onely the furious raginge of hellysh tormētors,
 and ruethfull lamentations of damned persones
 tormented with continuall weeping, and wai-
 ling, and gnashinge of teeth.

Now in this cursed place there be two prin-
 cipall kindes of paines, the one, which the diui-
 nes calle, *Pœnam sensus*: a sensible paine: And
 th'other, *Pœnam damni*: the paine of the losse
 of all losses. As towching the first payne, to
 wit, the payne of sense: consider that there
 shalbe no sense, neither within nor without
 a man, but that it shalbe suffer his proper tor-
 mente. For like as the wicked haue offended
 almightie God with all their members, and
 senses, and haue made armour of them all to
 serue sinne: euen so will he ordaine, that they
 all shall there be tormented, each one of them
 with his peculiar torment, and paye accordin-
 ge to his desert. There shall the wanton and
 lecherous eies be tormented with the terrible
 vglie sight of diuells. The eares, with the con-
 fusion of such horrible cries, and lamentations
 as shall there be hearde. The nose, with the
 intollerable stench of that filthie and lothe-
 some place. The taste, with a most rauenous
 hunger, and thirst. The towching, and all the
 members of the bodie, with extreme cold,

Of two
 principall
 kindes of
 paynes in
 hell.

Pœna sensus

Each par-
 te of the
 bodie of
 damned
 persons
 shall be
 tormented
 with his
 peculiar
 tormente.

Eies.
 Eares.

Nose.

Taste.

Towching

ge.

Meditation for

Imagina-
tion.
Memorie.
Vnderstan-
dinge.

and fier. The imagination shalbe tormented with conceiuinge of the greifes present. The memorie, by callinge to minde the pleasures past, And the vnderstandinge, by consideringe what benefites are lost, and what miseries are to come.

Finally, there shall all the miseries and tormentes that possibly maie be imagined be heaped together vpon the damned person. For as S. Gregorie saith. *There shalbe colde intollerable, fire vnquencheable, the worme of conscience that can not die, and a most horrible stench that cannot be abidden. There shalbe palpable darckenes: whippes of tormentors: vision of foule fiendes, and vglie diuells: confusion of finnes: and desperation of all goodnes.* Now tell me, I praie you, if the least of all these paines that are suffered here in this worlde though it were but for a verie smalle time, doe seeme notwithstandinge so intollerable a thinge, what shall it be, to suffer there at one time all these multitude of horrible tormentes, in all the members, and senses, both inward, and outward, and that not for the space of one night alone, nor of a thousande nightes, but for euer, and euer, duringe infinite worldes. What sense, what wordes, what iudgement is there in the worlde, that is able to cōceiue and expresse this matter as it is indede?

Pœna dāni,
to wit, the
payne to
be depriv-

And yet this is not the greatest paine that is there suffered. For there is an other payne farre greater without anie comparison than all these: to witt, that paine which the diuines

tearme

tearme *Pœnam damni*: the paine of losse, or deprivation. Which is to be deprived of the sight of almightie God, and of his glorious compaignie, for euer and euer. And albeit this paine be common to all the damned persons, yet shall it be much more grieuous vnto them, that haue had better meanes and oportunitie than others, whereby to enioye this felicitie: As namely all Christians, to whom the Gospell hath bene preached, and especially all naughrie religious persons, and preistes, who as they haue had greater meanes and prouocations to obteine this euerlasting felicitie: euen so shall they be more vexed and greiued for the losse thereof.

These are the paines that doe generally appertayne to all the damned. But besides these generall paines, there be other particuler paines, which euerie one of them shall also suffer accordinge to the qualitie of his synne. For there shalbe one kinde of paine for the proud man, an other for the enuious: one for the couetous, and an other for the lecherous: and so in lyke maner for all other synnes. In which punnishment the wisdom and iustice of almightie God shall wonderfully appeare, in that emonge such an infinite number of synners, and synnes, he shalbe able to iudge verie perfectlie all the excessse of each one, and shall measure vnto them as it were in a ballance, the paines proportionable to their synnes. As the Wiseman saieth: *The iudgements of our Lorde are* In hell besides the generall paynes, there be also particuler paynes; proportionable to the qualitie of euerie synne, not forgiven in this life. *Preu. 16. 11.*

Meditation for

by weight and measure. O what a dolefull thinge shall it be to the wicked, when they shall see how almightie God will then paye them home in the verie ioynthes.

And what a delight shall it then be to the iust, when they shall see such a wonderfull iust proportion obserued, in allottinge paines, and tormentes, emonge such a great multitude of synnes. There shall the paine be taxed accordinge to the pleasure and delight receiued: And the confusion accordinge to the presumption, and pride: The nakednes accordinge to the superfluitie and aboundance. The hunger and thirst accordinge to the gluttonie and delicate deyntie fare in their lyfe past. And in this wise did almightie God commande that naughty woman to be punished, which is mentioned in the Apocalips, who sat vpon the waters of the Sea, holdinge a Cuppe in her hande full of poisoned pleasures, and delights. Against whom was thundered out from heaven that terrible sentence, which sayede: *Looke how much she hath extolled her selfe, and enjoyed her pleasures, and delights: euen so proportionably geue her tormentes, and wailinge, and lamentation.*

Apoc. 18. 7. Vnto all these paines and tormentes there is added an eternitie or everlastingnes of sufferinge them. And this is as it were the seale and keye of them all. For all the rest were yet somewhat tollerable, if they might haue some ende. Forso much as nothings is great, that hath an ende. But to be tormented with most horri-

Y. The eternitie of the paynes in hell.

horrible paines that haue neither ende, nor ease, nor mitigation, nor declination, nor change, nor hope that euer they will finish, and haue an ende, neither the paines, nor he that geueth them, nor he that suffereth them, but to be as it were a perpetuall bannishment neuer to be remitted, this is a matter able to make a man besides him selfe, that shoulde consider it deepe lie, and with good attention.

Of this eternitie and euerlastinge sufferinge of these paynes and tormentes in hell, cometh that horrible hatred, which the damned haue against almightie God, and those blasphemies which they shall viter with great despitefull rage against him. For when they shalbe in vtter despaire of his amitie, and friendshippe, whē they shall knowe that they shall neuer be receiued againe into his grace, and fauour, and that none of all their most grieuous and horrible tormentes shall euer be deminished, or asswaged: againe, when they shall consider that almightie God is he, that doth thus tormente, and punishe them, and that it is he that fettereth them from aboue, and kepeth them prisoners in that fierie tormētinge chaine, they wilbe in such an exceedinge anger, and rage, against him, that they will neuer cease daie, nor night, blaspheminge his holie name.

THE FIFTE TREATISE.

OF THE CONSIDERATION OF
the paines of hell: Wherein the
former meditation is decla-
red more at large.

I.

The confi-
deration
of the pay-
nes of hell
moueth vs
to susteyne
the labours
and auste-
ritie of pe-
naunce.



HE consideration of the paines of
hell is greatlie profitable for di-
uers and sundrie respectes. First, it
moueth vs to susteine the labours
and austeritie of penance. As we reade that it
moued the blessed holie man S. Ierome, who
saith of himselfe, that by reason of the great
labours feare he conceiued of the terrible paines and
most greiuous tormentes of hell, he condem-
ned him selfe to doe that austere penance, which
he writeth he did in the deserte.

II.

The confi-
deration of
the paynes
of hell, hel-
pethe vs to
ouercome
the tem-
ptation of
the diuell.

It helpeth vs also to ouercome the tem-
ptations of the enemy, when at the first entrie
of anie euill thoughte, we doe forthwith calle
to minde the horror of these paines. For by
this meane we doe quenche the flame of the
delight (before it burne) with the remembra-
nce of the horrible flames of hell fier, which
shall burne euerlastingly. Accordinge hereun-
to, it is written of one of those auncient fa-
thers, that liued in the desert, that beinge vpon
a time tempted by the enemy of mankinde
with an euill thought, he laid his hãde vpo cer-
taine burninge coles, to trie whether he coul-
de abide that litle heate, and perceiuinge that

he

he was not able to abide it, he saied vnto him selfe: What? If I can not abide this litle heate for so shorte a tyme, how shall I be able to abide the horrible fier of hell, which shall endure for euer, and euer worlde without ender?

This consideration helpeth also to prouoke I I I.
 ke and styrre vp in our hartes the feare of God. The confi-
 which is the beginninge of wisdom, and he deration of
 originall of charitie: and nexte after charitie the paynes
 it selfe, it is the greatest brydle we can haue to of hell, hel-
 kepe vs from all synne, and wickednes. About peth vs, to
 all this, this consideration helpeth verie much styrre vp in
 to make vs to be afraide of synne, consideringe our hartes
 what a miserable rewarde is ordeined for it, to the feare
 witt, death euerlasting. Wherefore it is much of God.
 to be meruailed how the Christians that do I I I I.
 both beleue and openlie confesse this to be The confi-
 true, dare comit anie one deadlie synne against deration of
 almightie God. Two great wonders haue hap- the paynes
 pened in the worlde in these kinde of thinges. of hell, hel-
 The one is, that whereas our Sauour hath peth verie
 wrought so manie miracles as he did here much to
 amonge men, there be yet a nomber of men make vs a-
 that doe not beleue in him. The other is, that frayde of
 of suche as be Christians, and doe beleue in synne.
 him, there be yet neuertheles so many of them
 that dare offende him. Certainly it was a won-
 derfull matter, that when our Sauour emon-
 ge other wonders had wrought that great mi-
 racle in raisinge vp Lazarus from death, when
 he had bene dead for the space of foure daies, 1047. 11. 45.
 yet there were manie of them that were there 46.

Meditation for

present at the doinge thereof, that woulde not beleue in him. And it is also wonderfull, that whereas men doe now beleue by reason of his preachinge, that there is paine and glorie euerlastinge, (all this beleefe, and preachinge notwithstandinge) there be yet so manie Christians that dare offende him. It is a wonderfull matter to see after so great miracles, so great infidelitie. And it is no lesse wonderfull also, to see after so great faith, such corrupt and wicked lyfe.

But because this proceedeth rather of the want of consideration, than of the want of faith, it is therefore a verie profitable exercise, to consider and weigh diligentlie those thinges that our faith telleth vs: to th'ende that by vnderstandinge the greiuousnes of the paines of hell, we maie liue more warily, and be the more afrayde to commit any deadlie synne, whereby to deserue such great and euerlastinge paines.

Of two kindes of paines that are in hell.

§. I.



The payne
of sense,
and the
payne of
losse.

ND although the paines in hell be innumerable, yet they all in conclusiō (as we haue saied) are reduced to two. Which are, *pœna sensus*: and *pœna damni*: the paine of sense, and the paine of losse. The paine of sense, is that which tormenteth the senses and bodies of the damned. And
the

the paine of losse, is to be deprived for euer of the sight and companie of almightie God. These two kindes of paines are answerable to two enormities, and disorders, that are in sinne: whereof one is the inordinate loue of the creature: and the other is the contempte of the creator. Now vnto these two enormities doe answer these two kindes of paines in hell. To the loue and sensuall delight which is taken in the creature, doth answer the paine of sense: that like as the sense hath takē delighte against the commaundement of almightie God, euen so with the greife of the paine it maye make recompence for the enormitie of his offence. And to the contempte of God doth answer the leeling of God for euermore. For seinge that mā doth first forsake God, reason it is, that he shoulde likewise be forsaken for euer of God. And because amonge these two euils, the last (which is the cōtempte of God) is without all comparison greater than the first, therefore the paine of losse, which is answerable to this iniquitie, is without all comparison farre greater than the paine of sense.

And to beginne now with the paines of the outwarde senses. The first paine is the horrible fier in hell, which is of such a great vehemente heate, and strength, that (as S. Augustine saith :) *This fier here in this worlde in comparison of it, is as it were but a painted fier.* Of the horrible fier in hell. S. Augustine.

This fier shall tormente not onely the bodies of the damned, but euen the soules also.

Meditation for

And it shall tormente them in such sort, that it shall not consume them. Which is so provided, to the intente that the paine maie be euerlastinge, and continewe for euer and euer.

The fier of hell shall burne and tormente, and neuer consume.

The which euerlastinge cōtinuāce (as S. Augustine saith) is wrought by a special miracle. For almightie God (who hath geuen to all thinges their naturall properties) hath geuen this speciall proprietie vnto the fier of hell, that it shall in such wise burne, and torment, that it shall not consume.

Consider then what an intollerable paine it shalbe to the damned, to be alwaies lyinge in such an horrible euerlastinge tormentinge bedde, as this is? And that thou mayst the better conceiue the same, imagin with thy selfe what a grievous paine it woulde be vnto thee, if thou shouldest be cast into a great scaldinge caldron, when it boyleth most feruentelie, and is in greatest heat, or into some hotte glowinge ouen, such a one as that was, which Nabuchodonosor caused to be set a fier in Babilon, the flames whereof ascended fourtie and nine Cubites in height. And hereby shalt thou haue some kinde of coniecture and ghesse of that raginge hoate fier which is in hell. For if the fier here in this worlde which (as we haue saide) is in comparifon of that fier, but as it were a painted fier, doth so sore burne, and torment, what shall that fier in hell doe, which is a verie liuelie tormētinge fier indede? Me thinketh it were not needfull to passe any further in the

consideration of the paines of hell, but euen to leaue here, if a man woulde staie him selfe a litle while in consideration of this point, and make a station here, vntill such time as he hath considered this matter, as the thinge it selfe requireth.

Vnto this paine is ioyned an other directe- Of the extreme colde in hell.
lie contrarie vnto it, although no lesse intolerable, that is, an horrible extreme colde, farre exceedinge without comparison all the colde in this worlde, which shalbe geuen as a miserable refresshinge vnto those that burne in that raginge fier. And they shall passe (as it is written in Iob) from the snowie waters, vnto the fierie heates: that there might be no kinde of tormentes whereof they shoulde not taste, that woulde be tastinge of euerie kinde of wanton pleasure and delighte. *Iob. 24.*

And they shall not onely be tormented The diuell-
with extreme fier, and colde, but also by theles shall
very diuells them selues, which shall torment
them with most horrible shapes of wilde bea- the dam-
stes, and terrible monsters, wherein they shall ned per-
appeare vnto them. And they shall with their sons with
most horrible and vglie lookes torment the appearinge
adulterous and leacherous eies, and such as in most
haue painted them selues with artificiall co- horrible &
lours, to become the bewtifull snares, and net- vglie sha-
tes of Satan. pes of wil-
de beastes
and mon-
sters.

This paine of the horrible and vglie fighte of diuells, is farre greater than any man can imagine. For if it be eidentelie knowen vnto

Meditation for

vs that some persons haue lost their wittes, and that some haue bene also stricken starcke dead by meanes of the dreadfull sight or imagination of fearfull thinges, yea, and that some times the verie suspition thereof alone hath caused manie men to tremble and quake in such sorte, that the verie heare of their heades did stare, and stand vp an ende; what shall the terrour and feare of that darcke lake be, which is full of so manie horrible fiendes, and dreadfull hellishe monsters, as there the damned persons shall beholde with their eies. And we maie the better cōsider, how vglie and horrible the forme of the diuell is, in that almightie God him selfe describeth him, vnto vs by such terrible shapes in the holie scriptures. And in the booke of Iob he saith thus; Who shall discouer the face of his garmēte? And who shall be so hardie as to looke into his mouthe? And who shall open the gates where with his face is couered; His teethe are terrible rounde aboute. His bodie is as it were a sheild of steile couered all ouer with scales, and that so close reueted, and ioyned together, that not so much as a litle aier can pearce throughe them. His neighing is like a lighteninge of fier, and his eies are glowinge redde, lyke the eyelyddes of the morninge. He casteth out of his mouth flakes of fier, like burninge torches: and out of his noistrels reaketh smoke, as it were from a boylinge pottle. With his breath he is able to sette coles a fier, and raginge flames doe issue out
of

of his mouthe. Now what a terrible sight will this be to the damned persons in hell, to beholde such an horrible and vglie monster, as is here figured vnto vs by these similitudes.

Vnto the torment of the eies is added another verie terrible paine for torment of the nose, to wit: an intollerable stenche, which shall be there ordeined to punishe carnall and worldlie persons, that vsed sweete saouours and perfumes superfluously here in this lyfe. And so doth almightie God threaten by his Prophet Esaie, sayeing: Because the daughters of Sion are hautie, and walke with streched out neckes, and with wanderinge eies, walkinge and minsinge as they goe, and makinge a tinklinge with their feete, because they make ostentatiō of their pompes and riches emonge the poore, and naked, therefore our Lorde will plucke their heyre from their heades, with all their other prophane attyres, and geue them in steede of their sweet odours, horrible stenche: and in steede of their gorgious girdle, a rope: and in steede of their curled heyre, a balde scull: and in steede of their stomacher, a rough heyre clothe. This is the paine that is due vnto the odoriferous saouours, and gaye ornamentes of worldly men, and women.

That we maie the better conceiue somewhat of this kinde of paine, cōsider that terrible kinde of torment which a certain cruell Tyrant innēted, to put men to death withall, who tooke a dead bodie, and caused it to be laid a longe

Meditation for

vpon him that was liuinge, and bindinge the dead bodie & the liuinge bodie verie fast together, he let them continewe both ioyned thus together, vntil such time as the dead bodie had killed the liuinge bodie with the filthie stéche, and vermin, that issued from it. Now if this seeme to thee so horrible a torment, what torment shall that be (trowest thou) that shall proceed from the stenche of all the bodies of the damned, and from that abhominable place, where the wicked shall remaine in a most horrible continuall stenche for euermore. There shall those wordes of Esaie be verified in euerie one of the damned: Thy pride sinketh downe into hell, and there fell thy dead bodie: the worme is spread vnder thee, and the crawlinge wormes doe couer thee.

Esa. 14. 11.

The eares
shalbe tor-
mented,
with hea-
ringe per-
petuall
horrible
cries, la-
mentations,
and blas-
phemies.

And if this paine be appointed for the nose, with what paines shall the eares be tormented wherewith greater sinnes are cōmitted? The eares shalbe torméted with hearinge of perpetual horrible cries, clamours, lamentations, and blasphemies, which shall sounde in that place. For like as in heauen there shalbe none other sounde hearde, but onely a continuall Alleluia, and praises of almightie God: euen so shall there none other sounde be hearde in this infernall howse of tormentors, but onely blasphemies, cursinges, and banninges of almightie God, and a disordered horrible melodie of infinit iarringe noises, roringe, cryinge, squeakyng, and howlinge, at the terrible sounde of the

the hammers, and strookes of the hellishe tormentors, wherein shalbe such confusion, and varietie of noyses, such great howlinges, and lamentations, emonge all that miserable pryson, that all the noyse that was made at the destruction of Troye, or burninge of Rome, was nothinge in comparison of that, which shalbe harde emonge the damned in hell.

And that thou mayst conceiue somewhat of this horrible paine, imagin with thy selfe that thou diddest passe by a verie greate deepe valley, that were full of an infinite number of prisoners, some hurte, some wounded, and some sicke, and that they were all cryenge, roringe, and howlinge, each one in horrible wise after his maner, both men, and women, yonge, and olde: tell me I praie thee, what wouldest thou thinke, of this so great roringe, and confusion? Now what maie we thinke of that most horrible cryenge and roringe in hell, of such an infinite number of damned persons, which shall doe nothinge els but crye, and rore, blaspheme, and renye almightie God and his Sainctes euerlastingly? What Galley is there in the worlde so full frayghte with renegates, and bonde slaues, as that horrible place of hell is? These are the mattins which there are songe. This is the miserable chappell of the prince of darcknes. These be his musitions, and singinge men. Of whose brotherhoode and fraternitie shall all sclanderers, and backbiters be, with all such as haue giuen eare to

Meditation for

the lies of the enemie.

The tongue
and delicate
taste,
shalbe li-
kewise
tormented
in hell.
Luc. 16.

Neither shall the tongue and delicate taste faile of their tormentes in hell. For what a great thirst was that, which the riche glutton mentioned in the Gospell, suffered emonge the flames of his tormentes; What dolefull cries and clamours did he make to the holie patriarke Abraham, requestinge of him but one onely droppe of water, to coole his tongue, that burned so terriblic?

*Of the tormentes of the inwarde senses, and
powers of the soule.*

§. II.



L L these paines of the outwarde senses of the bodie are certainly verie greiuous. But the paines of the inwarde senses of the soule shalbe much more greiuous. For those inwarde senses shalbe more or lesse tormented, accordinge as the sinners haue bene more or lesse negligent in this lyfe in eschewing the occasions of synnes. First of all therefore the imagination shall there be tormented. with such a vehement apprehension of those paines, that it shall not be able to thinke vpon any thinge els, but onely vpon the paines that they suffer, For if we see by experience, that whē a greife is verie intensiue, and sharpe, we be not able (thoughe we woulde) to seperate our cogitation from the same, because the verie greife is selfe

The Imagination.

selfe occupieth the imagination so vehemently, that it can not thinke vpon anie other thinge, but onely vpon that which is the cause of our greife. How much more maie we assure our selues this to be true in hell, where the greife and paine is without all cōparison much more intollerable, thā all the greifes and paines of this worlde: By this meane therefore shall the imagination continuallie quicken and renewe the greife: and likewise the greife the imagination: and so the tormente of the damned persons shalbe renewed and increased on euerie side. These shalbe the continuall meditations of them, that woulde not (whiles they liued) calle to minde these paines. So as they that woulde not thinke vpon these paines here, and so by thinkinge vpon them bridle their affections in this lyfe, shall suffer them there as a punnishment for their offence.

The memorie shall likewise tormente the damned persons, when they shall there calle to remembrance their olde felicitie, and prosperous state, and withall the pleasures and delightes of the lyfe past, for which they doe then abide such horrible tormentes. There shall they playnlie perceiue how dearlie they paie for their miserable gluttonie, and delicate bellye cheare, and what a sharpe sawce is ordeined for their daintie sugered morsels, which seemed before so sweete and delitefull vnto them. Emonge all kindes of aduersities, one of the greatest is (as a Wise man saith) to

Meditation for

haue bene once in prosperitie, and afterwarde
to falle into miserie. Now when the riche and
mightie personages of this transitorie worlde
doe looke backward, and calle to minde
their former prosperitie, and aboundance of
their liues past: when they see how after that
abundance there succeedeth such a great bar-
rennes, and dearth, that they shall not haue
so much as one onely droppe of colde water
geuen vnto them: when they see all their plea-
sures turned vnto paines, all their delicacies in-
to miseries, all their sweite perfumes into
lothsome stenches, all their musicke into lamē-
tation, what torment can be so great as the
verie remembrance of these things shalbe
at that tyme vnto them.

The plea-
sures of
this lyfe
continewe
but a smal-
le time: but
the paynes
of hel con-
tinewe
euerlastin-
gelie.

Howbeit they shall yet haue a farre grea-
ter torment, when they shall compare the
continuance of their former pleasures past,
with the continuance of their paines presente:
when they shall see how their pleasures haue
endured but a moment, where as their paines
shall endure euerlastingly worlde without en-
de. Now what a terrible greife, and angwische
of minde shall that be vnto them, when by ca-
stinge their accompte they shall perceiue that
all the whole time of their lyfe was but a mee-
re shadowe of a dreame, and that for their
wanton delightes, and pleasures, that were so
quicklie at an ende, they shall suffer most hor-
rible paines, and tormentes, that shall neuer
haue an ende.

Theise

These are the paines that the damned persons shall suffer in their memorie by callinge to minde their former prosperitie. But the paines which they shall suffer in their vnderstandinge when they shall consider the euerlastinge glorie that they haue lost shalbe farre greater. Hereof comethe that worme that is alwaies gnawinge at their conscience : which (as the holie scripture doth so oftentimes threaten) shall lye daie and night bytinge, and gnawinge, and feedinge continually vpon the bowels of the damned persons. And as the worme breedeth in the woodde, and is alwaies eatinge the woodde, wherein it was bredde : euen so this worme of conscience proceedeth of synne, and is euermore striuinge and settinge it selfe against the same synne, whereof it was ingendered.

The vnder-
standinge;

The wor-
me of con-
science.

This worme of conscience is a certaine despite, and raginge repentance, which the damned shall haue for euer, and euer, when they consider what they haue lost, and what good opportunitie and meanes they haue had in this lyfe not to lose it. This opportunitie shall continuallye be before their eies.

This worme is alwaies gnawinge their bowels (howbeit in vaine,) and it causeth them to saie euermore : O what an infortunat wretche am I, that had tyme and opportunitie to gaine that so blessed state which the vertuous doe enioye in the kingdome of heauen, and woulde not vse the benefite thereof. Alas ! a time

Meditation for

there was when this felicitie was offered vnto me, and I was exhorted and desired to receiue it, yea it was franckly geuen me, and I would not accepte it. For the onely confesseinge and pronouncinge of my synnes with sorowe, and contrition, they had bene all forgeuen me. For the onelie askinge of forgenenes of almightie God, it had bene graunted me. For the onelie geuinge of a cuppe of colde water to the poore, I had had lyfe euerlastinge graunted vnto me. And now alas!, cursed caytiffe that I am, I shall fast for euer: now shall I weepe and waile for euer: and repent me of that, which I haue done for euer: and all shalbe vtterlie without anie fruite. O how idlye and wickedlie hath my tyme passed awaie, which shall neuer retourne againe? What great benefites receiued I of the worlde that mighte allure me to hazarde and loose the euerlastinge felicitie and blisse of heauen? Althoughe the worlde shoulde haue geuen me all the riche offices, mannors, lordshippes, kingdomes, pleasures, and delightes that it had, although I might haue enioyed them so manie yeares as there be sandes in the Sea, all this were nothinge in comparison of the least paine and tormente which I now here alas doe suffer. And whereas I haue not had the true fruition of anie of these thinges, but onely a little shadowe of a fugitiue vayne pleasure, for this must I now suffer euerlastinge horrible tormētes here in hel. O vnhappy pleasure! O cursed chaunge! O in-
for

fortunat howre, and moment, wherein I thus
blynded my selfe! O what a blinde buffarde
haue I bene! O what a miserable wretche and
villaynous caytife am I! O a thousande, yea a
hundreth thousande times vnhappye, that ha-
ue so fondlie deceiued my selfe! Cursed be he
that deceiued me. Cursed be he that shoulde
haue corrected me, and did not. Cursed be my
father, and mother, that so wantonlye brought
me vp. Cursed be the milke that I sucked.
Cursed be the bread that I did eate, and the lyfe
that I haue liued. Cursed be my birthe, and
my natiuitie. And cursed be all creatures; that
were anie helpes or meanes to bringe me to
anie beinge. O how happie and fortunate are
they that had neuer anie beinge, and they that
were neuer borne! Happie are the wombes that
neuer conceived: and happie are the brestes
that neuer gaue sucke.

After this sorte shall the miserable dam-
ned wretches curse and banne all creatures, and
cheiflie them that were the cause of their dam-
nation. And so we read in the liues of the ho-
lie fathers, of a blessed holie man that sawe by
reuelation a verie deepe well, full of great and
horrible flames of fire, and in the midst of
them were the father, and the sonne, both of
them maniced together, and cursinge one an
other, with great furious rage, and despite The
father saied vnto his sonne. *Cursed be thou my
sonne For I to leaue thee wealthie, and riche became
an vsurer, and for vsurie am I nowe here in hell dam-*

Meditation for

- *ued.* And the sonne saied likewise vnto his father: *Cursed be thou my father, for that imagininge to enriche me, thou hast bene the cause of my damnation: in that thou diddest leaue me euill gotten landes and goodes, and I for the wrongefull keepinge of them and not makinge deure restitution to the righte owners am here now alas damned euerlastinglie.*

The euill disposition of the will of the damned againste the glorie of God and of his Sainctes. Aboue all this, how great shall the paines and tormentes of the malicious and euil disposed will of the damned be? There shalbe in the will a continuall and outragious malicious enuie against the glorie of almightie God; and his electe, which shalbe euermore bytinge and gnawinge at their entrailes, no lesse than the worme of conscience, whereof we spake before.

Psal. lxxi. 10. *The sinner shall see and be angrie: he shall gnashe with his teeth, and consume. And the desire of the wicked*

Themalices shall perishe. They shall haue also such a great and hatred abhorringe and hatred against almightie God, of the damned againste almightie God. because he deteyneth and punisheth the in that place, that like as a madde dogge stroken with a speare, tourneth againe in great furie to byte and gnawe it: euen so woulde the damned persons (if they might possibly) reare and rente almightie God in peeces, because they knowe that it is he, that pricketh them with his terrible speare, and that it is he, that striketh and

The greater obstinacie of the damned in their wickednes tormenteth them from aboue with the dreadfull sworde of his iustice. They haue also a verie great obstinacie in wickednes, for they are not sorie either because they are wicked, or because

because they haue bene wicked, but rather they wishe that they had bene worse. And if they be sorie for their wicked lyfe, it is not for anie loue they beare vnto almightie God, but for the loue of them selues, that so they might haue escaped these horrible tormentes, if they had liued otherwise. Besides this, they haue also a perpetuall desperation. For they thinke so euill of almightie God, and of his mercie, that they haue no maner of hope therein, that euer he can pardon them, and also for that they knowe for certayne that their most grievous paines and tormentes shall neuer haue anie mitigation, or end. This is the cause of their so horrible blasphemies, and of their despitefull raylinges against almightie God. For as they haue no hope in him, so doe they seeke to be reuenged of him as much as they can with their outragious and malicious raylinge tongues.

The perpetuall desperation of the dāned,

*of the paine, which is tearmed by the diuines,
Pœna damni: that is, the paine of
losse of almightie God.*

§. III.



Ho woulde thinke that after all these paines here before rehearsed there were yet more to be suffered? And yet neuerthelesse it is certaine that all these paines in comparison of that which we haue now to

Meditation for

speake of are as it were nothinge. Consider then what a wondrous payne this is like to be, seinge that such horrible tormentes as we haue before mentioned maie be termed nothinge if they be compared with this torment. For all the paine that we haue hitherto spoken of, appertaine for the most parte to the paine of the sense. But besides all these, there is yet an other paine called the paine of losse, (which we touched before) the which without all comparison is farre greater than all the other, as it maie wel appeare by this reason. For paine is nothinge els, but onely a priuation of some good thinge that was either had, or in hope to be had. Now the greater this good thinge is, the greater paine and greife we haue when it is lost. As it appeareth plainly in the losse of temporall thinges, the which the greater they are in vallew, the greater is the greife that they cause. Now then, consideringe that almightie God is an infinite good thinge, and the greatest of all good thinges, it followeth necessarily that the wantinge of him shalbe an infinite miserie, and the greatest of all miseries.

To loose
almightie
God is the
greatest
losse: for
that he is
an infinite
good thinge.

Almightie
God is the
centre of
the reasonable
soule.
S. Chrysostome.

Besides this, almightie God is the center of the reasonable soule, and the place where it hath his perfect rest. And thereof it cometh that the separation of the soule from almightie God is the most grievous and painfull separation of all that maie possibly be deuised. And therefore S. Chrysostome saith: *That if a*

thousande fiers of hell were ioyned together in one, they shoulde neuer be so great a paine to the soule, as it is to the soule to be separated in this wise for ever from almightie God.

It is not possible for anie man to expresse by wordes the exceydinge greatnes of this greife. That seperation that is wont to happen in time of warre, when the suckinge babes are taken from their mothers breastes, is nothinge in comparison of the perpetuall diuision, and separation, which shalbe from the fruition of almightie God. And that thou mayst vnderstande somewhat hereof, consider what a horrible kinde of death that was, which certaine tyrantes caused some of the marries to be put vnto. They caused two toppes or greate boughes of two great trees to be bowed downe violentlie to the grownde, and at the two endes of them they commaunded the feete of the holie Martyr that shoulde suffer death to be bounde, this done, they commaunded that the two bowghes shoulde sodely be losed with all violence, that when they shoulde recoyle and mounte vp againe to their naturall places, they shoulde hoise vp the bodie on highe, and so rente and teare it a sonder in the aier, each one of the bowghes carienge with it that parte of the bodie, that was bounde vnto it.

Now if this crewell separation of the partes of a mans bodie one from an other seeme so great a torment, what a torment thinke yee shall that be, when the soule shalbe sepa-

Meditation for

rated from almightie God, which is not a parte but the whole, of our soule, especially seinge the separation and tormentes must endure, not onely for so smalle a time, as whilest the bowghe of a tree maie ascēde frō the grownde vpon highe, but so longe as God shalbe God, which is for euer, & euer, worlde without ende.

*Of the particular paines of the
damned in hell.*

§. II II.

BESIDES all theise paines before rehearsed, there be yet diuers and sundrie others. For these paines are generall and common vnto all the damned in hell, but ouer and besides these, there are certaine other paines that be particularly and especially appointed and proportioned to euerie damned person, accordinge to the qualitie of his synne. As the Prophet Esaie signified when he saied. *Measure shalbe geuen againste measure, for so hath our Lorde determined in his harde harte, in the daie of his heate.* This heate signifieth the enkindelinge and furie of the wrathe of almightie God. The harde harte signifieth the terriblenes of his sentence, that shall punnishe temporall offences with euerlastinge paines. The measure against measure, shalbe the quantitie and proportion of the paine, answerable to the qualitie of the offence. For therein shall the bewtie, and order of

Certaine
peculiar
paynes are
also parti-
cularlie ap-
poynted
vnto eue-
rye dāned
person, ac-
cordinge
to the qua-
litie of his
synne.

Esa. 27. 8.

gods

gods iustice wounderfullye shewe it selfe, whē he shall geue to euerie one of the damned his deserte, accordinge to the qualitie of his synne.

After this sorte (as a holie father saierthē)

The couetous shall there be punished with The coue-
miserable necessitie. The slouthfull and ne-^{tous.}
gligente shalbe pricked with bourninge hoar The slou-
bodkins, and needels. The gluttons shalbe thefull.
tormented with passinge great hunger, and The glut-
thirste. The lecherous, and licentious liuers The lea-
shalbe wrapped in flames of stinckinge brim- cherous.
stone. The enuious shall houle and crie like The en-
madde dogges, with most inwarde paines; and uious.
greifes. The proude and presumptuous shal- The prou-
be full of perpetuall shame, and confusion: de.
and so in like maner of all the rest.

Wherefore ô ye Idolators of the worlde! O ye louers of honor, and promotion! O ye greedie purchasers and scrapers together of landes, and riches! O ye deuifers of newe fashioned gramentes, and of straunge meates, pastimes, and delightes! O thou wicked and miserable Cittie of Babilon, who will now weepe, and bewaile thy case, who will lamente againe thy miserable state with such pittiefull reares, as our Sauour did, sayeing: *Sic cognouit-tes & tu: &c.* Yf thou knewest nowe, &c. O that thou knewest how dearly these daintie delicate morsells will cost thee, and what fierce tormentors these same Idols that thou nowe adorest, wilbe there vnto thee! If a man doe

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we must
not seeke
to enioye
ease and
rest in this
lyfe, but
expecte the
same in
the lyfe to
come.

Ierem. 31. 30.

eat fruit before it be rype, it must needes set his teethe on edge. Aud in like maner forsomuche as worldie men will now enioye ease and rest before their time, and haue their paradise here in this place of bannishment, certaynlye the daye will come, when their deintie morsells will set their teethe sore on edge: Accordinge as almightie God hath threatned by his Prophet: sayeing: Whosoever will eat sower grapes before they be rype, let him be well assured, that they shalbe bitter vnto him. Now that man eateth grapes before they be rype, that will preuente and tast before hande here in this lyfe the delights that are to be enjoyed in the lyfe to come, who afterwarde shall feele the bitternes of that morsell, when by the iust iudgemente of almightie God he shalbe punished, because he woulde be so hasty to enioye rest & delights before his time,

*Of the eternitie of all these paines
before rehearsed.*

§. V.

NOW if, all these paines be of them selues so griuous, and so passinge greate, how much greater and more griuous shall they appeare, if vnto the greatnes and greiuousnes of all these paines we ioine also the eternitie, & euerlastinge continuance of them, and that they shall neuer haue an ende. When tēc thousande yeares be gone,
and

& past, there shalbe added vnto them a hūdered thousande yeares, and after those hundered thousande, there shal succede so manie thousande millions of yeares as there be starres in the Skye, and sandes in the Sea, and after all theise numbers of yeares are past, and gone, then shall the damned beginne to suffer a freshe, and so shall the euerlastinge wheile of their most horrible tormentes goe continually turninge about for euer, and euer, worlde without ende. *The Vallye of Tophet* (saith Esaie) *Esa. 30. 33.* is prepared longe since as yesterdaye, it is prepared at the kinges commaundemente, and it is verie diepe and large. The nutrimente thereof is fier, and much woode: and the blast of our Lorde beinge as it were a ronninge floude of brimstone doth enkindle it. This valley is the bottomles pir of hell, prepared as yesterdaye (to wit, from the beginninge of the worlde,) for the punnishment of the wicked. The nutrimente thereof is fier, which burneth, and neuer consumeth. And the matter that preserueth this fier can neuer possibly ende, nor consume, nor be diminished with anie continuance of tyme. And that the damned maie be assured that this horrible fier shal neuer be quenched, the diuelles haue alwaies in charge to blowe it, and to keepe it continuallye burninge, who as they be immortall, so shall they neuer ceasse or be wearie of blowinge therein. And thoughe they shoulde be wearie, yet is there the blast of the almightie and eternall liuinge God, which shall neuer

Meditation for

be wearie. Suerlie it shoulde be to greate purpose and verie much it were to be wished that men had some vnderstādinge of the continuāce and eternitie of these most horrible grieuous tormentes, in such sort as they be indeede. For vndoutedlie this woulde be a greate brydle for our lyfe. And therefore it shall not be from our purpose, if we bringe here some examples of like thinges, to the intent that thereby we maie haue some vnderstandinge thereof.

Consider then with thy selfe that so horrible kinde of tormente, that is vsed in some countreis, where malefactors be burned aliue, and the greater their offences are, the lesse is the fyer wherewithall they are burned which is done in this wise, that their torment maye be the longer prolonged. But what is the longest time ordinarily that the tormente of a man maie continewe, that is thus executed by this artificiall crueltie? Trulie it can scarcely continewe one whole naturall daie. Well then, tell me I praie thee, if this be so terrible and so horrible a kinde of tormente that endureth one whole daie the fyer beinge also but smalle, what an exceidinge horrible tormente shall that be in hell, that shall endure euerlastinglye, for euer, and euer, with suche an extreme great and feruente fier as that is? Is there anie man in the worlde so well skilled in the Mathematicall sciences, that he can declare by anie demonstration how farre the one
exec-

exceedeth the other? Now if a man to escape that tormente woulde not sticke to put him selfe to all daungers, labours, and paines, be they neuer so great, what then ought all we to doe, to escape this most horrible extreme tormente of hell fyre?

Consider also what a terrible kinde of tormente that was, which Phalaris that cruell Tyrante inuented, of whom it is written, that he vsed when he woulde put men to death, to cause them to be inclosed within the bellie of a bull made of mettall, and then caused a fier to be made vnderneath it, and this cruell manner of punishment he deuised, that the miserable man by the heate of the yron shoulde burne within the same by litle and litle, and not be able to escape, nor defende him selfe, nor haue anie other remedie, but onely to burne, and rore, and rumble, androsse him selfe within that strait place, vntill he were dead. What harte can heare of this crueltie, but that his fleashe will tremble and quake, onely in thinkinge of it? Wherefore tell me now (ô thou Christian) what is all this in comparison of that most greiuous and horrible tormente which we here treat of, but onely a meere dreame, or shadowe? Now if the verie imagination and thinkinge of these horrible paines of hell doe make vs afraide, what shal it be, not to thinke of them onelie, but euen to suffer them in verie deede? Certainlie it is so horrible a matter to suffer paines and tormen-

Meditation for

tes euerlastinglye , that althoughe there were but one alone emonge all the children of Adam , that shoulde suffer in hell in this wise, it were enoughe to make vs all to tremble, and quake. There was but one emonge Christes disciples, that shoulde sell his master , and yet

Math. 26. 21. when Christ saied : *one of yow shall betraie me:* all beganne to be afraide, and waxe sad , for that the matter was of so great importance.

Now then why doe not we much more tremble, and quake, knowinge certainlie : *That the*

Eccles. 1. 15. *number of fooles is infinite : and that the waie vnto*

Math. 7. 14. *life euerlastinge is verie narrowe, and strait: ad that hel*

Esa. 5. 14. *hath enlardged her mouthe without anie limitte, to receiue the multitudes that goe into it? If we*

If a Christian did beleue not this, where is our faith? If we doe beleue and confesse it, where is our iudgemē-

cōsider the mente, and reason? And if we haue both iudgement and reason , why doe we not publishe

ge continuance of and preache this matter in the open streates the horri- and market places? Why goe we not into the

ble paynes desertes , (as manie of the Sainctes haue done) of hell, it there to doe penance for our synnes , and to li-

woulde ue an austere lyfe emonge beastes, that we maie make him escape these most horrible and euerlastinge

loke better to the de-tormentes? How is it that we can sleepe in the we framinge of his night? Yea how happeneth it , that we be not

quite out of our wittes , when we doe thinke lyfe. attentiuelye and consider of so straunge a pe-

rill as this is , seinge lesse daungers than these haue bene able , not onelie to frighte and be-

straught men out of their wittes , but also to bereue

bereue them of their liues.

This is the greatest payne that the miserable damned persons haue in hell; to vnderstande that almightie God and their most greiuous tormentes shalbe of one lyke continuance: and therefore their miserie can haue no comfort, because their paine hath no ende. If the damned persons could be perswaded that after a hundered thowlande millions of yeares their paynes shoulde haue an ende, euen that persuation alone woulde be a great comfort vnto them. For then all their tormétes (albe it it were verie lōge) woulde yet at the lengthe come to an ende. But assured they are that their paines shall haue no ende at all. For as S. Gregorie saieth. *There the wicked haue death without anie death, an ende without anie ende, and a defecte without anie defecte.* For their death alwaies liueth, their ende alwaies beginneth, and their defecte neuer faileth. And for this cause the Prophet saieth: *They are in hell as it were sheepe, and death feederth vpon them.* The herbe that is there fed vpon is not wholie plucked vp, because the roote is aliue, which is the beginnunge of lyfe: and this causeth the herbe to springe againe, that it maie still be fed vpon. And therefore the pasture of those feildes is immortall, forsomuch as it is alwaies eaten, and alwaies reuyueth againe. Now after this sorte shall death feede vpon the damned persons: and as death cannot dye, so shall it neuer be filled with this kinde of foode, nor

S. Gregorie.

Psal. 48. 15.

Meditation for

euere be wearie in doinge this office, neither shall it euere make an ende of deuowringe this morsell. For that death shall euermore haue somewhat in them to deuoure, and they shall euermore minister somewhat vnto death to be deuoured: so as the damned in hell shall suffer their most horrible paines and tormentes for euere, and euere without anie ende.



S A T T U R D A I E
nighte.

THIS daie (when thou hast made the signe of the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the felicitie of eternall glorie in the kingedome of heauen.



*Eye hath not seene, nor eare hath heard, What things
God hath prepared for them that loue him, 1. Cor. 2. 9.*

SATTVRDAIE NIGHTE.

OF THE EVERLASTINGE GLORIE
AND FELICITIE OF THE KING-
DOME OF HEAVEN.

THIS consideration is so profitable,
that if it were holpen with the lighte
of a liuely faithe, it were able to ma-
ke all the bitter paines and labours
which we shoulde take for the attaininge the-

Meditation for

reof to become sweete, and pleasant. For if the loue of landes and riches doe cause the paines, and labours, that be taken for them to seeme sweete, and pleasant, If the loue of childre also doe cause women to wishe for the paines of childebearinge, what woulde the loue of this most excellent and passinge great felicitie doe, in comparison whereof all other felicities are of non accompt? If it be saied of the patriake Iacob, that his seuen years seruice seemed but shorte vnto him, in respecte of the great loue he bare to Rachel, what woulde the loue of that infinite bewtie worke in our hartes, what woulde that euerlastinge mariage cause vs to doe, if it were considered with the eies of a liuely saierh?

*Genes. 29.
20.*

Five pointes to be considered in this meditation.

Wherefore that thou mayst vnderstande somewhat of this felicitie, thou hast to consider (amonge other things) these five pointes that are in it: to witt: The excellencie and greatnes of the place: The fruition of the companie of those blessed inhabitantes: The vision of almightie God, The glorie of the Sainctes bodies: And finalie, the perfect fruition of all good things that are there.

I.
The good-
lie bewtie
of the hea-
uens,

First of all therefore consider the excellencie of the place, and especially the greatnes thereof, which is surelye very wonderfull. For when a man readeth in certaine graue authors, that euerie one of the starres of heauen is greater than all the whole earthe, yea and which is more meruailous, that there be some starres
amonge

amonge them of such notable greatnes, that they be nyntie times greater then all the whole earthe: when a man heareth these thinges, and lifteth vp his eyes to heauen and seeth in the same such a multitude of starres, and so manie voyde spaces where manie more starres might be set, how can he but wonder? How can he but be astonied, and in a maner besides himselfe consideringe the passinge greatnes of that place, and much more of that mightie Soueraine Lorde, that created it of nothinge?

Then as towchinge the goodlie bewtie of that place it is a thinge that can not be expressed with wordes. For if almightie God hath created thinges so wonderfull and so bewtifull in this vale of teares, and place of bannisment: what wonderfull bewtifull thinges hath he created (trowe ye) in that place, which is the seate of his glorie, the throne of his mightie power, the pallace of his maiestie, the howse, of his electe, and the paradise of all delights.

After thou hast considered the excellencie of the place, consider also the great worthines of those blessed inhabitantes that dwell in it: whose number, holines, riches, and bewtie, are greater than anie man can imagin. S. Iohn saith, that the number of the electe is so great that no man is able to counte them. S. Dionysius saith, that the number of the Angels is so great, that they exceede without comparison all corporall and materiall things.

Meditation for

The number of the Angells in heauen.

ges in the earthe. S. Thomas agreinge with this opinion saith, that like as the greatnes of the heauens exceedeth the greatnes of the earthe without anie proportion: euen so doth the multitude of those glorious spirites exceede the multitude of all corporall and materiall thinges that are in this worlde with the like aduantage and proportion. Now what thinge can be imagined more wonderful than this? Certainlie this is such a matter, that if it were well considered, it were able to astonishe all men. Againe, if euerie one of the Angels (yea thoughe it be the verie leaste Angell emonge them all) be more goodlie and bewtifull to beholde than all this visible worlde, what a glorious sight shall it then be to beholde such a number of bewtifull Angels, and to see the perfections, and offices, that euerie one of them hath in that highe and supreme cittie?

Angels.

Archangels.

Principalities.

Powers.

Dominationes.

Virtues.

Thrones.

Cherubins.

Seraphins.

There the Angels goe as it were in ambassages: The Archangels ate occupied in their ministerie: The Principalities triumphe: The Powers reioyce: The dominations gouerne: The Vertues shyne: The Thrones glister: The Cherubins geue light: The Seraphins burne with loue: And all of that heauenlie cower doe singe lawdes and prayses vnto almightie God. Now if the companie and conuersation of good and vertuous persons be so sweete, and amiable a thinge, what a blessed thinge shall it be, to conuerse, and kepe companie with so so manie good and blessed Sainctes as be there?

re?

re? to speake with the Apostles, to be conuersant with the Prophetes, to communicate with the Martirs, and to dwell and haue a perpetuall familiaritie with all the electe?

Now if it shall be so greate a glorie to enioye the companie of the good, what shall it be to enioye the companie and presence of him, whom the morninge starres doe praise; whose excellent bewtie the Sonne and moone doe wonder, before whose maiestie the Angels bowe downe, and at whose presence men doe meruailouslie reioyce? What a glorie shall it be, to beholde that vniuersall goodnes, in whom are all good things? That greater worlde, in whom all worldes are conteyned? What a ioye shall it be to see him, who beinge one, is all things, and yet beinge one, and most simple in himselfe, comprehendeth the perfections of all things? If to heare and see kinge Salomon, were thought so great a matter that the Queene of Saba saied of him: *Blessed are they that stand before thy presence, and enioye thy wisdom:* what a thinge shall it be to beholde that most highe Salomon? that euerlastinge wisdom? that infinite greatnes? that inestimable bewtie? that exceeding goodnes? and to enioye the same for euermore? This is the essentiall glorie of the Sainctes. This is the last ende and center of all our desires.

After this, consider the glorie of the bodies, in which there shalbe no parte but shalbe glorified. For there euerie one of the mem-

III.

The vision of almighty God.

3. Reg. 19.

IIII.

The glorie of the Sainctes bodies in heauen.

Meditation for

bers and senses shall haue his particuler glorie, and obiect, wherein to take delighte. There the bodies of the Sainctes shalbe endued with those fower singuler qualities, and dowries, to witt, with subtiltie, swiftnes, impassibilitie, and clereanes. And this clereanes shalbe so great, that euerie one of the Sainctes bodies shall shyne like the sonne in the kingdome of their father. Now if this sonne that standeth in the midst of the firmamente, beinge but one, be sufficient to geue lighte and comfort to all this worlde, what a lighte shall so manie sonnes and lampes make, as shall shyne so brightlie in that place altogether?

v. To conclude, in this glorie all good thinges shalbe fownde wholye together, and all euill thinges shalbe bannished from thence. There shalbe health without infirmitie, libertie without bondage, bewtie without deformitie, immortalitie without corruption, abundance without necessitie, quietnes without vexation, securitie without feare, knowledge without error, fulnes without lothsomenes, ioye without heauines, and honour without contradiction. There (as S. Augustine saith) shalbe true glorie. For there shall none be praised, either by error, or flaterie, There shalbe true honour. For there it shall neither be denied to suche as deserue it, nor geuen to suche as deserue it not. There shalbe true peace. For there shall no man be molested neither by him selfe, nor by others. The rewar-

de of

The fower
dowries of
glorified
bodies.

v.
The perfe-
cte fruitio
of all good
thinges in
heauen.

S. Augusti-
ne.

de of vertue shalbe euen he that gaue the vertue, and hath promised himselfe for a rewarde of the same, who is the greatest and best of all things, (to witt, almightie God.) He shalbe the ende of our desires. He shall there be seene without ceasinge, loued without lothsomes, and praised without wearines. There the place is large, bewtifull, bright, and secure. The compaignie verie good, and delightfull. The time alwaies after one sorte, not distincted into eueninge, and morninge, but continued with a simple eternitie. There shalbe a perpetuall springe, which throughe the freshnes and sweete breathinge of the holie Ghost shall florishie for euermore. There shall all reioyce, all shall singe, and geue continuall praise to the cheife geuer of all things, throughe whose bountifull goodnes they liue, and reigne in glorie. O heauenly cittie! O secure dwellinge place! O blissefull countrey, where all delightfull things are to be fownde! O happie people, without anie gudginge! O quiet neighbours, where no one is subiecte to any wante, or necessitie! O that the striffe, and contention of this present state were at an ende! O that the daies of my bannishment might be finished! O how longe is the time of my peregrination prolonged! When shall this daie come? When shall I come and appeare before the face of my sweete Lorde and Sauour?

THE SIXTE TREATISE,
OF THE CONSIDERATION OF
*the glorie of Paradise: Wherein the
former meditation is decla-
red more at large.*



NE of the thinges wherevpon it behoueth vs most to haue our eies alwaies fixed in this vale of teares, is the blessed state of glorie in the kingdome of heauen. For this consideration alone were able to encourage vs to susteine willinglye, all labours and paines that are to be suffered for the atteyninge of it. When almightie God promised to giue to the Patriarke Abraham the lande of promise, he commaunded him to walke and vewe it all rounde abowte: sayeing,
Genes. 13. 17. Arise, and walke all ouer this lande both in lengthe, and breadthe, and consider it on euerie side. For I will geue it vnto thee. Arise vp therefore (ô my soule,) aduaunce thy selfe on highe, leaue all earthlye cares and affaires here benethe, and flee vp with the winges of the spirite vnto that most excellēte noble lande of promise, and consider with good attention the lengthe of the eternitie, the lardgenes of the felicitie, and the greatnes of the riches, with all the rest that is therein.

8. Reg. 10. It is writtē of the Quene of Saba, that when she hearde of the great fame of Salomon, the
went

went to Ieruzalem to see the great and wonderfull thinges that were reported of him. Consideringe therefore that the fame of that heauenly Ieruzalem, and of that supreme kinge that gouerneth it, is no lesse than the renoume of Salomon was, ascende thou now vp on highe with thy spirite vnto this noble cittie, to con-temple the wisdomē of this supreme kinge, the bewtie of this temple, the seruice of this table, the orders of them that attende vpon it, the liueries that the whole familie weare, and withall the policie and glorie of this noble cittie. For if thou be able to consider euerie one of these thinges, it maie be that thy spirite shalbe lifted vp aboue it selfe, and thou shalt perceiue that there hath not bene declared vnto thee so muche as the verie least parte of this glorie. But for this purpose it shalbe requisite to haue a speciall lighte of almightie God, as the Apostle signifieth, sayeing: I beseeche the God of glorie and the fa-^{Ephes. 1. 17.} there of our Lorde Iesus Christ, to geue you^{18.} the spirite of wisdomē, and to lighten the cies of your hartes, that you may vnderstande how great the hope of your vocation is, and the riches of that enheritance, and glorie, which he hath prepared for the Sainctes. And althoughe in this glorie there be manie thinges to contemplate vpon, yet mayst thou now especiallie consider these fiue principall thinges, that we touched before: to witt: The ex-^{Five prin-}cellencie and greames of the place: The frui-^{cipall thin-}

ges to be
considered
in this me-
ditation.

Meditation for

tion of the companie of those blessed inhabi-
tantes : The vision of almightie God : The
glorie of the Sainctes bodies : And the euerla-
stinge continuance and eternitie of all these so
great and wonderfull benefites,

*of the goodlines and excellen-
cie of the place.*

§. I.

Apoc. 12.

FIRST of all consider the goodlie
bewtie of the place, which S. Iohn
describeth vnto vs in a figure in his
Apocalips in these wordes : One of
the seuen Angels spake vnto me, sayeing : Co-
me, and I will shewe thee the spouse of the
lambe : and he caried me awaie in spirite to a
highe and great mountaine, and shewed me
the holie cittie of Ieruzalem, which descended
from heauen, and shyned with the clearenes
of almightie God, and the light thereof was
like to the glisteringe brightnes of pretious
stones. This cittie had one great and highe wal-
le, in which were twelue gates, and in the gates
twelue Angels, accordinge to the number of
the gates. The foundations of the walles of this
cittie were wholye wroughte with pretious
stones, and the twelue gates thereof were twel-
ue pearles, euerie gate made of one pearle,
and the streat of this cittie was of pure golde
like vnto a verie cleare glasse: and I sawe no
temple therein, because our Lorde God al-
mightie

mightie and the lambe were the temple: and the cittie had no neede of Sonne or Moone to geue light vnto it, forsomuche as the clearnes of almightie God doth lighten it, and the lampe that burneth there is the lambe. Moreouer the Angell shewed me a flood of the water of lyfe, as clear as the christal, which issued out of the seat of almightie God, and of the lambe. In the midst of the streat and both on the one side of the floude and on the other was planted the tree of lyfe, which brought forth the twelue frutes in the yeare, euerie moneth his fruite, and the leaues of this tree serued for the healthe of nations. No maner of malediction shall euer be seene there, but there shalbe the seat of almightie God, and of the lambe. And his seruantes shall serue him, and they shall see his face, and haue the name of him written in their foreheaddes, and they shal reigne for euer, and euer, worlde without ende. *Apo. 22.*

Beholde here (deare brother) the bewtie of this cittie described vnto thee: not that thou maist thinke that these thinges are there in such a materiall sort as the wordes doe sounde, but that by meanes of these thou maist conceiue other more spirituall and more excellent thinges, which are figured vnto vs by these materiall thinges.

The situation of this cittie is aboue all the heauens, and the greatnes and largenes thereof exceiderth all measure. For if euerie one of the starres of heauen be so great as we haue

The situa-
tion and
greatnes
of the hea-
uenlie cit-

Meditation for

bespre declared, how great then must that heauen be, that containeth in it all the starres, and all the heauens? Suerlie there is no greatnes in the worlde that maie be compared vnto this. For (as a holie father saiethe) from the west parte of Spayne vnto the vttermost borders of the Indians, a shippe maie saile (if it haue a prosperous wynde) in fewe daies; but that region of heauen is so great, that the starres (which are more swifte than the sonne beames) can not finishe their course in it in manie yeares.

The good-
lie worke-
manshippe
of the build-
inge.

Now if thou demaunde of the workmanshippe of that buildinge, there is no tonge able to expresse it. For if that worke that appeareth outwardly to our mortall eies be so goodly, and bewtifull, what is to be supposed of all the rest that is there reserved for the sighte onelie of immorrall eies? And if we see that by the handieworke of men certaine workes are made here so sightlie, and so bewtifull, that they astonishe the eies of them that doe beholde them, what a worke must that be, which is wrought by the hande of almightie God himselfe in that royall howse, in that sacred pallace, in that howse of ioye, and solace, which he hath built for the glorie of his electe? O How amiable are thy tabernacles (saiethe the Prophet) ô Lorde God of vertues? My soule desireth and feinteth in beholdinge the pallaces of our Lorde.

Psal. 83. 1.

The state

The thinge that most principallie commendeth

derth a cittie is the state and condition of the
 cittizens, to witt, if they be noble, if they be
 manie, if they liue in peace, and concorde e
 monge them selues. Now who is able to de-
 clare the excellencie of this cittie in this be-
 halfe? All the inhabitantes therein be noble
 personages, there is no one emonge them of
 base linage, forsomuch as they be all the son-
 nes and children of God. They be so frendly
 and louinge one towards an other, that they
 be all (as it were) one soule, and one harte.
 And they liue in so great peace, and concorde,
 that the verie cittie it selfe is called Ieruzalem
 that is so saie, the vision of peace. If thow de-
 sire to vnderstande the number of the inhabi-
 tantes in this cittie, vnto this desire S. Iohn *Apoc. 7. 9.*
 maketh answer in his reuelations, where he
 saieth: that he sawe in spirite such a great
 companie of blessed Sainctes, that no man
 was able to reckon them, gathered together of
 all kindes of nations, people, and tonges, which
 stode before the throne of almightie God,
 and of his lambe, appareiled in white garmen-
 tes, and with triumphant palmes in their han-
 des, singinge vnto almightie God songes of
 praise. And vnto this sayeing of S. Iohn, doth
 that agree verie well, which is signified by the
 Prophet Daniell concerninge this holie num-
 ber: where he saieth: *Thowfande thowfandes serue*
the Lorde of maiestie, and tenne hundred thowfanda
thowfandes stande before him. *Dan. 7. 10.*

And thinke not because the number is so

Meditation for

great that they be therefore disordered. For there the multitude is no cause of confusion, but of greater order, and harmonie. For almightie God that hath with such a wonderfull consonance and agrement disposed the mouinges of the heauens, and the courses of the starres, callinge them euerie one by his proper name, hath also ordeined all that innumerable armie of blessed Sainctes with a most wonderfull goodlie ordre, and disposition, appointinge to euerie one euerie one his place, and glorie, accordinge to his merite. And so there is one place for the virgins, an other for the Confessors, an other for the holie Martirs, an other for the Patriarches, and Prophets, an other for the Apostles and Euangelistes, and so forthe in all the rest. And in like sorte as men are there diuided, and placed, euen so after their maner are the Angels also, which be deuided into three Hierarchies, and those three Hierarchies into nine orders. And aboue all the Sainctes and Angels, the blessed virgin Ma- is placed the throne of that most excellent rie is placed in hea- Quene of Angels, the mother of almightie uen aboue God, who alone is an order by her selfe: for- all the An- somuch as she hath no peere, nor anie one gels and that is like vnto her. And aboue the all the ho- Sainctes. lie humanitie of our Sauour Christ hath the cheife place and preeminence, who sitteth at the right hande of the maiestie of almightie God in the highest.

Now (thou Christian soule) take a vewe of all these orders: walke through these strea-
tes,

yes, and waies? consider the order of these citizens, the bewtie of this cittie, and the noblenes and worthines of these inhabitantes. Salute them euerie one by their names, and desire them to helpe and succour thee with their praier. Salute also this sweete and pleasaunt countrey, and as a pilgrime beholdinge it as yet a farre of, directe thine eies, and withal thy heart vnto it, and saie. Alhaile sweete countrey! the lande of promise! the haue of securitie! the place of refuge! the howse of blessinge! the kingdome of all worldes! the paradise of delightes! the garden of eternall flowers! the market place of all treasure! the crowne of all iust persons! and the ende of all our desires! Alhaile our mother, and our hope! After thee haue we sighed a long time! For thee haue we mourned, and doe mourne euen at this presente! For the loue of thee haue we foughte and doe still fighte a long battell in this our transitorie lyfe! For we knowe assuredlie, that ^{2. Tim. 2. 5.} none shalbe rewarded and crowned in thee, but onely such as haue here fowghten faithfullie.



Meditation for

*Of the seconde Ioye that the soule shall haue in
the kingedome of heauen: which is the
enjoyinge of the companie
of the Sainctes.*

§. II.



H^O is able after this great ioye to declare what a further ioye the soule shall haue by beinge in this most happie and blessed companie? For there the vertue of charitie is in her full perfection, the propertie of which vertue is to cause all thinges to be common. There shall that petition be perfectlie fulfilled which our sauiour made, sayeing:

Ioan. 17. 11.

All the electe in heauen shalbe more streitlie vnited together in one, than the members of one bodie, because all shall participate of the spirite of God.

I beseech thee o father, that they maie be one (by loue,) as we are one (by nature.) For there shall the electe be more streitlie vnited together in one than the members of one same bodie, because all shall participate of one same spirite, which geueth vnto all one same beinge, and withall one blessed lyfe. If thou imagin it to be otherwise, tell me, what is the cause why the members of one bodie haue so great a vnitie and loue one towarde an other? The reason is, because they all are partakers of one same forme, that is, of one soule, which geueth one same beinge and one lyfe to them. Now if the spirite of a man haue power to cause so great a vnitie betwene members that are so different in offices, and natures, is it anie wonder

if

if the spirite of almightie God by whom all the electe doe liue (which spirite is as it were the common soule to them all) shoulde cause a farre greater and more perfecte vnitie emonge them? especially consideringe that the spirite of God is a more noble cause, and of a more excellent vertue, and power, yea, and geueth also a more noble beinge?

Well now, if this maner of vnitie and loue doe cause all thinges to be cōmō, as well good, as euil, (as we see in the members of one bodie, and in the loue of mothers towards their children; who reioyce as much at their felicitie, as at their owne,) what a wonderful ioye shal one of the electe there haue of the glorie of all the rest, consideringe that he shall loue euerie one of them as well as him selfe? For as S. Gregorie saierthe. *That heavenly inheritance vnto all is one, and vnto euerie one is all: forsomuch as euerie one of the blessed Sainctes reioyceth as much at the ioyes and felicities of all others, as if he were him selfe in possession of the same.* But what can we inferre of all this? Marie thus much, that as the number of the blessed Sainctes is after a sorte infinite, euen so the ioyes of each one of them shall also after a sorte be infinite, and that euerie one of the Sainctes shall haue the excellencies of all, forsomuch as whatsoeuer anie one of them shall not haue in himselfe, he shall haue it in others. These be spiritually those seuen sonnes of Iob, emonge whom there was such a greate loue and communicinge one to an other, that eue-

S. Grego-
ric.

Iob. i. 4

Meditation for

He one of them in his order made a feast one daie of the weeke vnto all the reste, whereby it came to passe that euerie one of the was no lesse partaker of the goodes of others, than of his owne proper goodes. And so that which was proper to one was cōmon to all: and that which was common to all was proper to euerie one. This effecte wroughte loue and brotherly affection in those holie brethern. Now how much greater shall the brotherly loue of the electe be in the kingdome of heauen? How much greater shall the number of brothers be there? How much more treasure and riches shall they haue to enioye? Now by this accompre, what a feast shall that be, which the Seraphins shall there make vnto vs, who ate in the highest degree of all blessed Spirites, and most neare vnto almightie God, when they shall discouer vnto our eies the noblenes of their state, and condition, the cleerenes of their contemplation, and the most feruente burninge heate of their loue? What a feast also shall the Cherubins make, in whom the treasures of the wisdome of almightie God are enclosed? What a feast likewise shall that be of the Thrones, and Dominations, and of all the other blessed spirites? What a ioye shall it be to see and haue the fruition of that glorious armie of Martirs, clothed with white garmentes, with their palmes in their handes, and with the glorious ensignes of their triumphes? What a ioye shall it be to beholde there those cleuen

Luc. 19.

Seraphins.

Cherubins

Thrones.
Domina-
tions.

Jerem. 31.
Martirs.

eleuen thousande virgins altogether, and thousande
 se tenne thousande Martirs, which were the
 true followers of the glorie, and Crosse of
 Christ, with other innumerable multitudes of
 them? What a ioye shall it be to see there that
 glorious Deacon (S. Laurence) with his greedyron
 in his hâde, shyninge nowe much brighter
 than the flames wherewith he was burned,
 hauinge defyed the cruell tirahtes, and wearied
 the tormētors with an inuincible patience? What
 a ioye shall it be to beholde there the bewtifull
 and glorious virgin S. Catherine crowned with
 roses, and lilies, who ouercame the wheele of
 their rasers with the weapons of faith, and hope?
 What a ioye shall it be to see those seuen noble
 Machabees with their godly and valiant mother,
 hauinge contemned all kinde of deathes and
 tormentes for kepinge the lawe of almightie God?
 What chaine of golde and pretious stones are so
 goodly to beholde as the necke of the glorious
 forerunner of Christ. S. Iohn Baptist, who chose
 rather to lose his head, than to dissemble the
 filthines of the adulterous kinge? What purple
 shal shyne so brighte as the bodie of blessed
 S. Bartholomewe, who had his skinne fleyd
 from his fleashe for our Sauour Christ his sake?
 What other thinge shall it be to see the bodie
 of S. Stephen that was brused with the strokes
 of the stones, than to beholde a riche longe robe
 trimlie garnished and sett all ouer with
 goodlie precious rubies, and diamondes? What

S. Laurence.

S. Catherine.

The holie Machabees.

S. Iohn Baptist.

S. Bartholomewe.

S. Stephen.

Meditation for

S. Peter.
S. Paul,

a ioyful sighte shall it be to see those two glorious princes of Christes Church, S. Peter, and S. Paule, shyninge there verie brightly, the one with his sworde, and the other with the glorious standarte of Christ (to witt, the Crosse) wherewith they were crowned? Now what a ioye shall it be, to enioye the glories of each one of all these blessed sainctes, as if they were properly our owne? O glorious feaste! ô royall bancket! ô table meete, for almightie God; and his electe! Wherefore let these wordlinges get them to their filthie and carnall banquettes: let them burste their bellies with their gluttonous excesse, and superfluities: Such a feast as this is where such excellent meates are serued is conuenient for almightie God, and his electe.

The blessed
virgin
Marie, mother
of
God.

Ascende yet vp higher aboue all the orders of Angels, and there shalte thou finde an other singuler glorie that doth wonderfullie reioyce all that supreme Courte, and maketh the citie of God as it were dronke with meruailous delighte. Lift vp thine eyes, and beholde (the most blessed virgin Marie) that Queene of mercie full of clearenes, and bewtie, at whose glorie the Angels doe wonder, and in whose excellencie men doe glorie. This is the Queene of heauen crowned with starres, clothed with the sonne, shodde with the moone, and blessed aboue all women.

Consider now what a greate ioye it shalbe to beholde this our blessed Ladie, and mother, not kneelinge now vpon her knees before the
maunger,

maunger, not troubled and molested now with the fryghtes and feares of such thinges as holie Simeon prophesied vnto her, not lamentinge and seekinge now her lost childe in all partes, *Luc. 24* but withe inestimable peace and securitie placed at the righte hande of her deere sonne, without all feare of euer leeing that her most pretious treasure. Now hath she no neede to seeke the deade time of the secrete night, to deliuer the childe frō the conspiracies of Herode by flyenge into Egipte. Now dothe she no more stāde at the foote of the crosse, receyuin- *Math. 24* ge vpo her head the droppes of bloude that fel from aboue; and caryenge in her vpper garmente a perpetuall remembrance of that her-greate greife. Now she feeles the no more the greife of that dolefull exchange, when she *Iohn. 19* had assigned vnto her the disciple in steed of the master, and the seruante in steed of the lord. Now are those sorowfull wordes to be hearde no more which she vttered with great weeping and lamentation vnder that bloud-die tree: sayinge: *O that I might die for thee. Absolon: my sonne: my sonne Absolon.* *Ab- 4. Reg. 18. 33* Now is all this sorowe at an ende, and she that was more afflicted in this worlde thā anie other mere creature, is now scene there exalted aboue al creatures, enioyinge for euer that cheifeste goodnes, and sayinge: *I haue founde him whom my soule* *Cant. 3. 4.* *loueth: I will holde him, and will not let him goe.* The sacred

And if it this be so great a ioye, what a ioye shall that be to beholde the most sacred huma-
of Christe.

Meditation for

nitie of our sauour Christ, and the glorie and
bewtie of that bodie, which was so foulie dis-
figured for our sakes vpon the crosse? *It shalbe*

S. Bernar- *undowredlie* (as S. Bernarde saithe) *a thinge full of*
de. *all sweetnes, and delighte, when men shall there see*

and beholde a man, the creator of men, and Lorde of
all thinges created. We are wonte to esteeme it
for a singular honour to our whole familie, to
see some one of our kinned to be made a Car-
dinall, or a Pope. Now how farre greater ho-
nour shall this be vnto vs, to see that Lorde
who is of our fleashe, and bloude, sittinge at
the righte hande of the father, and made kin-
ge both of heauen, and earthe? With what a

It shalbe a
greate ioye
to men in
heauen, to
see the
Lorde and
creator of
all thinges
to be (not
an Angell,
but) a man,
passinge great ioye shall men stande emonge
the Angels, when they shall see that the Lorde
of the whole howse, and the vniuersall creator
of all thinges is not an Angell, but a man? For
if the members doe accompte that to be an
honour vnto them, that is done to their head,
(by reason of the great vnion, that is betwene
them and it,) what shall it be there, where
there is suche a straye vnion betwene the me-
bers, and the head? What shall it be els, but
that euerie one of the sainctes shall accompte
the glorie of their Lorde as their owne pecu-
liar glorie? This ioye shalbe so passinge great,
that no wordes are able to expresse it accor-
dinge to the worthines thereof. Now who
shalbe so happie, as to be thoughte worthe
to enioye so great a blysse and felicitie? O that
thou were as my brother suckinge the brestes
of

of my mother, that I mighte finde thee without, and kisse thee with the lippes of deuotion, and embrace thee with the armes of loue! O most sweete louinge Lorde! When shall this ioyefull daie come? When shall I appeare before thy face? When shall I be filled with thy excellent bewtie? When shall I see that countenance of thyne; wherevpon the Angels are desirous to beholde?

Of the thirde ioye that the soule shall haue in the kingdome of heauen: which is, the enioyinge of the cleare vision of almightie God.

§. III.

NO w what a ioye shall it be aboute In the cleare vision of almightie God consisteth the essentiall glorie of the Sainctes? All the thinges we haue hitherto spoken of, are certainly great motiues towardes the accomplisshement of glorie: but they all are litle in comparison of the cleare vision of almightie God. Of Issachar it is written, *That he sawe that rest was good, and that the lande was best? and therefore he put his shoulders to labour, and made him selfe subiecte to tribute.* The rest and glorie of the Sainctes is good: but the lande that bringeth forth this rest is best in the superlatiue degre. For this lande is the face and bewtie of almightie God, of the vision and

Gen. 49. 15.

Meditation for

The hart
of man can
neuer be
fullie satis-
fied and fil-
led but
onelie
with the
vision of
almightie
God.

beholdinge of whom proceedeth the rest and glorie of the Sainctes. This cleare vision of almightie God, is the thinge that of it selfe alone is able to geue perfecte rest vnto our soules. For all the sweetnes and pleasantnes of creatures maie well geue delighte to the hart of man, but it can neuer wholye satisfie and fill it. Now if all these good thinges before rehersed shall so much delight vs, how much then shall that good thinges delight vs, that containeth in it selfe the perfection and somme of all good thinges? And if the onely sighte and beholdinge of creatures be so glorious, what a glorie shall it be to beholde that diuine face, that most brighte lighte, and that most excellent bewtie of almightie God, in whom all bwties doe shyne? What a glorious sighte shall it be to beholde that essence, so wonderfull, so simple, and so communicable, and with one sighte to beholde in the same the misterie of the most blessed Trinitie? The glorie of the father, the wisdom of the sonne, and the goodnes and loue of the holie Ghost?

S. Fulgen-
tius.

There shall we see God, and in God bothe our selues, and all thinges. S. Fulgentius saithe, that like as he that hath a glasse before him, seeth the glasse and him selfe in the glasse, and all other thinges that are before the glasse, euen so when we shall haue that vnspotted glasse of the maiestie of almightie God present before vs, we shall see him, and our selues in him, and withal whatsoever is without him,

accor-

accordinge to the knowledge (greater, or les-
 se) that we shall haue of him. There shall the ^{The vnder-}
 appetite of our vnderstandinge rest, and shall ^{standinge.}
 not desire to knowe anie thinge els, because it
 shall haue before it all that can be knowen.
 There shall the appetite of our will rest in lo- ^{The will}
 uinge that vniuersall good thinge in whom are
 all good thinges, and out of whom there be no
 more good thinges to be enioyed. There shall
 our desire rest, and be fullie satisfied with the ^{The desire.}
 morsel of that supreme ioye, which shal in such
 wise fill the mouthe of our harte, that there
 shalbe nothinge els for it to desire. There shall
 those three Theologicall vertues, to witt, Fai- ^{How fai-}
 the, Hope, and Charitie, wherewith almightie ^{the, hope,}
 God is here honored, be perfectlye rewarded: ^{and chari-}
 when vnto faithe there shalbe geuen for a re- ^{tieshalbe}
 warde the cleare vision of almightie God: vnto ^{rewarded}
 hope the possession of him: and vnto charitie ^{in heauen.}
 imperfect, charitie in all her perfection. There
 shall the electe see, loue, enioye, and prayse al-
 mighty God. There shall they be filled with-
 out gluttinge, and be hōgrie without necessitie.

There is the place where that songe is al-
 wayes songe, that S. Iohn heardē in his reuelat-
 ions, which songe he tearmed, *Quasi canticum* ^{Apoc. 14. 3.}
nouum: As it were a newe songe. For that althow-
 ghe the songe be alwayes after one maner (for-
 somuche as it is one cōmon prayse, answerable
 to one common glorie, which all that blessed
 companie enioyeth,) yet is it alwaies newe, as
 concerninge the taste and delighte it hath. For

Meditation for

loke what taste it had at the beginnunge, the same verie tast also shall it haue for euer, and euer, without end. The ioye of the Sainctes in heauen shall neuer diminishe, nor decaye, neither shall their bodies euer decaye, or waxe olde. For he that causeth the heauens to be alwaies freshe and newe after so manie thousande yeares as haue passed since they were created, shall also cause the flower of the glorie of the Sainctes alwaies to be liuelie, and flourishinge, and neuer to wither or decaye in anie one poynte.

*Of the fourthe ioye that the soule shall haue in
the kingdome of heauen: which is the
enioyinge of the glorie
of the bodie.*

S. II II.

The bodies
of the
Sainctes
shall also
be glorified in hea-
uen.

TH E cleare vision of the diuine maiestie is (as hath bene declared) the essentiall glorie of the blessed soules in heauen. Howbeit our most iust iudge and bountifull father, thinketh it not enoughe to glorifie the soules onely, but for the honour of them, extendeth his magnificence and liberalitie yet further, euen to glorifie their bodies also: geuinge thus a rowme and place vnto beastes in his royall and euerlastinge heauenlie pallace. O louer of men! O honourer of the good and vertuous! What hath this rotte and stinckinge fleashe of ours (which like

like a beast followeth alwaies his appetites) to doe with the sanctuarie of heauen? What? shall this fleashe (which shoulde rather be tied vp in a stable emonge beastes) be placed emonge the Angels in heauen? Let dust (ô Lorde) continewe with dust, for it is not seemely that earthe shoulde be placed aboue the heauens.

But he that saiede vnto Abraham, I will *Gen. 17. 20.* honour and multiplie Ismael, notwithstandinge he is the sonne of a bondslaue, because he appertaineth vnto thee, will also shewe this fauour to the bodies of the Sainctes, for the nighe kinred that is betwene the soules, and the. It is our Lordes pleasure also that he that hath holpen to beare the burthen, shall likewise be partaker in the diuision of the glorie: and that like as the soule by conformynge it selfe in this lyfe vnto the will of God, commeth afterwards to be made partaker of the glorie of God: euen so the bodie which (contrarie to his nature) was conformable and obedient vnto the will of the soule, shall also be made partaker of the glorie of the same soule. And thus shall the iust be glorious both in bodie, and soule. And (as the Prophet saierhe: *They shall possesse in their countrey double riches: Where-* *Esa. 61. 7.* by is vnderstoode the glorie of the soules, and the glorie of the bodies.

Now what shall I saie of the glorie of the senses? Each one of them shall there haue his owne proper delighte and glorie. The eies shall be renewed and made more cleare than

Note here the reason why the Sainctes shall as well be glorified in heauen as their soules.

The glorie of the senses. The eies,

Meditation for

The eares.

The smell-
linge.

The taste.

the lighte of the sonne: They shall see those
reiall pallaces, those glorious bodies, and tho-
se bewtifull foldes, with other infinit good-
lie thinges that are there to be seene. The ea-
res shall alwaies heare that wounderfull mu-
sicke, which is so exceedinge sweete, and plea-
sant, that one onely sownde of it were able to
bring all the hartes of this worlde a-sleepe.
The sense of smellinge shall also be recreated
with most sweete and pleasant fauours, not of
such vaperous thinges as we haue here, but
of such as be proportionable to the glorie that
is there. In like maner the taste shalbe satis-
fied with incredible sweetenes, and delights,
not for sustentation of lyfe, but for accompli-
shement of all glorie. Now what an excee-
dinge ioye shall the blessed soule conceyue at
that time, when for the mortification and di-
ligente lookinge vnto the senses (which con-
tinued so shorte a time) she seeth her selfe so
wholie drowned in that most deepe fountaine
of glorie, without findinge anie bothom or
ende of so manie and of such passinge great
ioyes? O labours and paines well employed! O
seruices well rewarded! O treasure not so much
to be spoken of, as to be wished, and desired,
and to be purchased with a thousande liues, if
we had so manie to geue for the same!

*Of the fyfte ioye in the kingdome of heauen: which
is the euerlastinge continuance of the
glorie and felicitie of
the Sainctes.*

S. V.

BV T now let vs see for how longe ti-
me this great glorie and felicitie is
to be enioyed. This is a pointe that
were able alone to cause vs euen to
crie out, and desire, that all-manner of tribula-
tions, afflictions, paynes, and labours, might
ranye and powre downe vpon vs, as thicke as
hayle, so that we might serue and please al-
mightie God in this transitorie lyfe, who is to
bestowe so great and inestimable benefites
vpon vs in the euerlastinge lyfe to come.

This rewarde of so great glorie and felicitie
in the kingdome of heauē, shal endure so manie
thowlandes yeares, as ther be starres in the fir-
mament, yea and a greate deale longer: It shall
endure so manie hundreded thowfande millions
of yeares, as haue fallen droppes of water vpon
the earthe, yea and a greate deale longer: yea
to conclude, it shal endure so longe as almightie
God him selfe shall endure, which shalbe
euerlastingelie worlde without ende. For it is
written thus: Our Lorde shall raigne for euer,
and euer. And in an other place: Thy raigne
is the raigne of all worldes, and thy dominion

Meditation for

endurethe from generation, to generation.

Wherefore (ô father of mercies, and God of all consolation) I humbly beesech thee by the bowels of thy mercie, that I maie not be deprived of this supreme glorie, and felicitie. O Lorde my God, that hast vowchaffed to create me after thyne owne image, and likenes, and to make me capable of thy selfe, fill this harte of mine (which thou hast created,) with thy selfe, sith thou hast created it for thy selfe.

Psal. 141.

Let my portion (ô my almightie God) be in the lande of the liuinge. O Lorde I beseech thee, geue me not in this transitorie lyfe either rest, or riches: but reserue all in store for me for the euerlastinge lyfe to come. I desire not to enherite with the children of Ruben in the lande of Galaad, and to lose my right and title of the lande of promise. One thing onely (ô Lorde) haue I demaunded of thee, and this will I alwaies require, that I maie dwell in the howse of our Lorde all the daies of my lyfe.

Num. 32. 6.

Psal. 26.

SON-

S O N D A I E
nighte.

THIS daie (when thou hast made the signe of the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the benefites of almightie God: that in so doinge thou mayst geue him thanks for them, and enkindle in thy selfe a more feruente loue of him, who hath shewed himselfe so bountiefull towards thee, and withall procure thereby more greife and sorowe for the sinnes and offences, that thou hast committed against such a louinge benefactor.





*In omni oratione et obsecratione cum gratiarum actione petitiones vestrae immutentur apud
deum. Philip. 4. 6. Gratias agamus tibi domine deo nostro: dignum et iustum est. Iste. missa. Roma.*

SONDAIE NIGHTE.

OF THE BENEFITES OF
ALMIGHTIE GOD.

ANd albeit the benefites of almighty God towards vs be innumerable, yet they all maie be reduced to fūe kindes: to witt, to the benefites of creation, conseruation, redemption, vocation,

tién, and to the secrete benefites, that euerie
one hath receyued particularly in him selfe.

As concerninge the first benefite, which is
of creation: Consider first with great atten-
tion what thou wast before thou wert created,
and what almightie God hath done for thee,
and bestowed vpon thee, before thou diddest
merite or deserue anie thinge at all: to witt,
he gaue thee thy bodie with all thy members
and senses, and thy soule which is of so great
excellencie, created after his owne image and
likenes, for so highe and excellent an ende, as
to haue the fruition of almightie God. And
withall he gaue thee those three noble powers
also of thy soule, which be, Vnderstandinge,
Memorie, and Will. And consider well with thy
selfe, that to geue thee this soule, was to geue
thee all thinges. For it is cleare that there is
no perfection nor habilitie in any of all the
inferior creatures, but that man hath the same
in him in a farre more highe and greater
perfection, and by meanes of the vertue and
habilitie of his soule he is able to attaine vnto
it. Whereby it appeareth, that by geuinge vn-
to vs this thinge alone, (to witt, our soule) he
gaue vs therewithat once all thinges together.

As concerninge the benefite of conserua-
tion, consider how all thy whole beinge de-
penderthe of the prouidence of almightie God:
How thou art not able to liue one momente,
nor to steppe so much as one steppe, were it
not by meanes of him. Consider also, how he

i.
The benefite of creation.

ii.
The benefite of conseruation.

Meditation for

hath created all thinges in this worlde for thy vse, & seruice: insomuche as he hath appointed euen the verie Angels of heauen for thy garde, and defence. Consider moreover, how he hath geuen thee health, strenght, lyfe, sustenance, with all other temporall helpes, and succours. And aboue all this, consider well the manifolde great miseries, and calamities, into which thou seest other men falle euerie daye, and how thou thy selfe mightest also haue fallen into the same, had it not bene that almightie God of his greate mertie preserued thee.

III.

The benefite of redemption.

As concerninge the benefite of redemption, thou mayst consider herein two thinges. First, how manie and how great benefites almightie God hath geuen vs by meanes of the benefite of redemption. And secondlie, how manie and how great miseries he hath suffered in his most holie bodie and soule to purchase these benefites vnto vs.

IIII.

The benefite of vocation.

As concerninge the benefite of vocation, consider first of all, what a great benefite it was of almightie God to make thee a Christian, to calle thee to the Catholike faith by meanes of the holie Sacramente of Baptisme, and to make thee also partaker of the other sacramentes. And then if after thy callinge of thee thou hast fallen into deadlie synne, and thereby loste thyne innocencie, in case now our Lorde haue raised thee vp from synne, and receiued thee againe into his grace, and fauour, and set thee in the state of saluation, how canste thou

bc

be able to geue him sufficient praises and thankes for this so inestimable a benefite? What a great mercie was it, to expecte thee so longe time? to suffer thee to committe so manie synnes? and in the meane time to sende thee so manie diuine inspirations? and not to shorten the daies of thy lyfe, as he hath done to diuerse and sundrie others, that were in the verie same state? and laste of all, to calle thee with so mightie a grace, that thou mightest ryse vp againe from death to lyfe, and open thyne eyes to beholde the eternall lighte? What a great mercie was it also (after that thou wast conuerted, to geue thee grace not to retorne vnto deadlie synne againe, but to stande and vanquise thyne enemye, and to perseuere in good lyfe? This is that morninge and eueninge dewe that almightie God promised by the Prophet Ioel, sayeing: *And yee sonnes of Sion reioyce, and be glad in our Lorde God: for he hath geuen you a teacher of iustice, and he shall cause the morninge and eueninge dewe to rayne and poure downe vpon you.*

Ioel. 2. 28.

Meaninge hereby that almightie God geueth vs firste his preuentinge grace, wherewith we beginne to sowe the seede of vertues: and afterwards he geueth vs his grace subsequent; and final, which bringeth this seede to his full rype-
ned, and happie ende.

I. Grace
preuentin-
ge.2. Grace
subsequen-
te and fi-
nall.

These are the publike and knowen benefites. But besides these there be other secrete benefites, which no man knoweth but he only that hath receiued them. Agayne, there be benefites:

V.
Of secrete
benefites.

Meditation for

other benefites also so secrete, that euen he
himselfe that hath receiued them knoweth
not of them: and he onely knoweth them that
is the geuer of them. How manie times hast
thou deserued in this worlde either throughe
thy pride, negligence, or vnthankfulnes, that
we falle from almightie God shoulde haue withdrawn his
Godeyther grace from thee, and vtterlie forsaken thee, as
throughe he hath done to manie others for some one of
our pride, these causes, (for whosoever they be that doe
negligēce, these causes, they falle by some of these
or vnthankfulnes. meanes,) and yet hath not almightie God deal-
te thus with thee? How manie euilles and oc-
casions of euilles hath our Lorde prevented
and turned away by his prouidence, in ouer-
throwinge the snares of the deuill thine ene-
mye, and stoppinge him of his passage, and not-
permittinge him to execute his wylie practi-
ses and deceites vpon thee? How oftentimes
hath he done for euerie one of vs, as he saiede
he did for S. Peter? Beholde, (saiede our
Sauour) how Satan goeth busilie aboute to
sift you as corne in the barne, but I haue praied
for thee, that thy faith faile not. Now who
knoweth these secretes, but onely almightie
God. The positiue benefites be such as a man
maie sometimes vnderstande and knowe them:
but those benefites that are called priuatiue,
which consistenot in doinge benefites vnto vs?
but in deliueringe vs from hidden and secrete
euilles that were comminge towarde vs, who is
able to vnderstande? Wherefore as well for
these

Luc. 22.

Benefites
positiue.

Benefites
priuatiue.

these benefites, as for the others, it is reason we shoulde alwaies shewe our selues thankfull to our Lorde, and vnderstande how farre in arrerages we be in our reckeninge with him, and how much more we be inderted vnto him, than we are able to paie, consideringe we are not able so much as to vnderstande what they are.

THE SEVENTHE TREATISE.

OF THE CONSIDERATION OF

*the benefites of almightie God: Wherein
the former meditation is declar-
ed more at large.*



NE of the greatest complainres that almightie God maketh against men, Almightie God will charge vs at the daye of our accompte and wherewith he will most charge them at the daie of their accompte, with our vnthankfulnes and ingratitude is their vnthankfulnes and ingratitude for his manifolde benefites. With this kinde of complaynte the Prophet Esaie beginneth the first wordes of his prophecie, callinge heauen and earthe to witnes against the ingratitude and vnthankfulnes of the wicked. Hearken (saith he) o heauen, and thou earthe geue eare vnto my wordes, for our Lorde hath spoken it: I haue nourished children, and exalted them, and they haue despised me: The ox knoweth his owner, and the Ass his masters maunger: but Israell hath not knowen me, neither woulde my people vnderstande me. Now

Esa. 1.

Meditation for

what thinge is more straunge, than that men shoulde not acknowledge that thinge, which the verie brute beastes doe acknowledge. And

S. Ierome. (as S. Ierome saith vpon this place: The Prophete woulde not compare men with other ly-

Vngratefull and vn-
thankfull persons are
more brutishe than
the most brutishe
beastes that are.

uinge beastes that are more quicke of sense, as with the dogge, that for a litle peece of bread defendeth his masters howse, but euen with the Oxe, and Asse, which are more heauie, and rude: geauinge vs hereby to vnderstande, that vngratefull and vnthankfull persons are not to be likened to euerie kinde of beastes, but that they be much more brutishe than the most brutishe beastes that are.

The ordi-
narie puni-
shement
of ingratul
persons.

Now what punishment (trowe yee) doth so great beastlines deserue? Almightye God hath prepared many punishments for ingratfull persons: but the most iust and ordinarie punishment is to spoile them of all those benefites they haue receyued, because they woulde not geue thanks to the geuer of them, as of duetie they ought to haue done. For as S.

S. Bernar-
de,

Bernarde saith: *Ingratitude is as it were a burninge winde, that drieth up the riuier of Gods mercie, the fountain of his clemencie, and the flowinge stream of his grace.*

I.
The consi-
deration of
Gods be-
nefit
moeth vs to
loue God.

Now as vnthankfulnes is the cause of so great euils, euen so contrariwise thankfulness is the beginninge of verie great graces, and especially of three. The first is the loue God. For (as Aristotle saith) goodnes is amiable of it selfe, and euerie man is naturallie most inclined

to loue his owne proper weale. Seinge therefore that men be naturally such louers of them selues, and of their owne proper commoditie, when they see plainlie that all that they haue, cometh of the gracious goodnes of that cheifest benefactor, forthewith they be moued to loue, and wishe well vnto him, whom they perceiue and acknowledge to haue bestowed so great benefites vpon them. And therefore it commeth, that emonge the considerations that doe most helpe vs to attayne vnto the loue of God, one of the most principall is the consideration of the benefites of almightie God. For euerie one of these benefites is as it were a fyerbrande, that quickeneth and enkendeleth more and more the flame of this loue: and so consequently, to consider many of these benefites, is to ioyne manie fyerbrandes together, whereby the flame of this fyer is enkendeled more and more in vs.

This consideration helpeth also to stirre vp a desire in a man to serue almightie God, when he considereth the great bownden duetie, that he oweth vnto him, vnto whō he is so much indebted. For if the verie birdes and brute beastes be moued herewith to answere vnto the voice of him that calleth them, and doe obeye (as though they were reasonable creatures) vnto all such things as are commaunded them: how much greater prouocations haue we to doe the like vnto almightie God, that haue receiued farre more than they, and be able to vn-

11.
The consideration of Gods benefites stirreth vp a desire in a man to serue God.

Meditation for

derstande farre better then they, what greate and inestimable benefites we haue receyued of God.

III. This consideration is also profitable to stirre and prouoke in our soules a sorowe and repentance for our synnes. For when a man considereth and weigheth deeply on the one syde, the multitude of benefites he hath receyued of almightie God, and on the other syde the greater nomber of offences he hath committed against him, how can he chuse but be ashamed of him selfe? How can it be but that he must needes be confounded, and discerne muche better the blacke by comparinge it with the white? I meane hereby, he shall much better discerne the greatnes of his owne wickednes, by cōparinge the same with the greatnes of Gods passinge great goodnes, who hath continued so long time in doinge good vnto him, that contrariwise hath continued euermore for his parte in heapinge synne vpon synne against almightie God.

For these three endes therefore ought a man to cōsider the benefites of almightie God: and withall in the consideration of them to geuen him most humble thanks for the same. So that when he setteth him selfe to meditate vpon the benefites of almightie God, he must then be carefull to haue his recourse vnto these three poyntes in their due places, applyenge his harte sometimes to loue him, who hath bene so greatly beneficiall vnto him: some times

to desire to serue him: sometimes agayne to be sorowfull and repentant for his synnes: yea and sometimes also to offer vnto him sacrifice of praise, and thanks geuinge for his so manifold benefites. These sacrifices are signified by those calues of our lippes, which the Prophet *Of Cal. 14. 3.* woulde haue vs to offer vnto almightie God for the benefites that we haue receyued of him.

True it is, that the benefites of almightie God be innumerable, but we will treat here onely of fīue kindes of benefites, which are of all others the most cheife, and principall, and whereunto all the other maie be reduced. These fīue are the benefites of creation, conseruation, redemption, vocation, and, finally the particular and secrete benefites that euerie particular person maie recognise and acknowledge in him selfe.

And it is not required of a man to thinke vpon all these benefites at one time, but it shall suffice to thinke vpon one, or twoe, or three of them, and to consider and pōdre them well and deligentlie in his minde. For the exercises of meditation are not to be taken in lumps, as a taske, that must be fullie wrought and finished within a certaine time, but as a daily foode, and sustenance, which the more moderatly and temperatlie it is taken, and the better it is digested, the more profitable and holosome it is to a man.

The exercises of meditation are not to be vsed as a taske, but to be taken moderatlie as a daylie foode for the soule.

Meditation for
of the benefite of Creation.

§. 1.

TO beginne now with the benefite of creation: that thou mayst the better vnderstāde somewhat of the greatnes of this benefite, thou shalt doe well to consider firste verie deeply with thy selfe, what thou wast before thou were created. This is one of the principall aduises, that the masters of the spirituall lyfe doe vse to geue in this behalfe, as well for the vnderstandinge of the greatnes of this benefite, as also for the annihilation (as they terme it,) which is, that a man maie hereby clearlie and palpably perceiue how of him selfe he is no more than verie nothings. Consider then how it is not manie yeares sithence, not a thowsande, nor an hundred yeares, but euen as it were yesterdaie, that is within a verie smalle time, that thou wast nothinge, (at least wise as concerninge thy soule) and from the beginninge thou wast nothinge, and mightest for euer haue bene northinge, that is, lesse than a clodde of earthe, lesse than a puffle of winde, yea lesse than a strawe, & to be short euen nothinge.

Consider then how the same nothinge coulde not make it selfe any thinge, and as litle coulde it deserue that an other shoulde make it any thinge, for that pardy, that which is not, can neither worcke, nor deserue. Now when thou wast

waſt in this darckenes, and in this deepe bothomles pitte of the ſame nothinge, it pleaſed the infinite goodnes and mercie of almightie God, before anie deſerte of thyne, onelie of his mere grace, to ſhewe vpon thee his power, and omnipotencie, and with his mightie hande to plucke thee out of this darcknes, and out of this deiſe bothomles pitte of no beinge, and to bringe thee to a beinge, and to make thee ſomewhat: and (as S. Auguſtine ſaierhe) not euerie ſomewhat, not a ſtone, not a birde, not a toade, not a ſerpente, but euen a man, which is one of the moſt noble creatures in the worlde. He gaue thee this beinge that thou now haſt. He compacted and framed this thy bodie, and bewtiſied it in all partes, both with members and ſenſes, & that with ſuch a wonderfull prouidence, and arte, that euerie one of them (if they be well conſidered) is of it ſelfe a greate wonder, and a verie great benefite. This is that benefite, which the holie man Iob did moſt hūbly acknowledge, when he ſaiede: *Thy handes* Iob, 10.
(ō Lorde) made me, they haue geuen me a due proportion in euerie parte. Remember ō Lorde that thou haſt made me, as it were of a lumpe of claye, and that thou ſhalt reduce me againe into duſt. Thou haſt clothed me with ſkinne, and fleashe: Thou haſt compacted me with bones, and ſinowes: Thou haſt geuen me life, and mercie, and haſt preſerued my ſpirite with thy viſitation.

Now what ſhall I ſaie of the noblenes of thy ſoule, and of the excellencie of the ende

Meditation for

The noble for which it was created, and of the image and
nes and ex- capacite that it hath. The image thereof is the
cellencie of image of almightie God himselfe. For in verie
our soule. deede there is nothinge in all the earthe that
more resembleth almightie God, there is no-
thinge whereby we maie come to a more eu-
dent knowledge of him, than by the soule.
And therefore the aunciente Philosophers (and
namely Anaxagoras) knewe no meeter name to
be geue vnto God, than *Mēs* (the Minde,) which
is as much to saie, as a resonable soule, by rea-
son of the greate similitude and likenes that
they perceiued to be betweene God, and it.
And this is the cause why the substance of our
soule can not be perfectly vnderstode. For be-
inge as it is verie like vnto the substance of
God, (which can not be knowen in this lyfe)
it foloweth that the substance of the soule is
also a thinge not able to be knowen here by vs.

For what
ende the
soule of
man was
created.

Now the ende for which this noble creatu-
re was created, is answerable to this dignitie.
For it is manifest that the soule was cre-
ated to be parraker of that blessed glorie and
felicite of almightie God, to dwell in his how-
se, to eate at his table, to enioye those thinges
that almightie God him selfe enioyeth, to be
clothed with the same garmente of immorta-
litie that he him selfe is clothed withall, and
to reigne everlastingly with him.

The won-
derfull ca-
pacite of
the soule
of man,

And hereof it commeth, that the soule hath
such a wonderfull capacite: which is so great,
that all the creatures and riches of the worlde

put

put together, are no more able to fille her capacitie, than a barlie corne is able to fille all the whole worlde.

Now therefore, what recompence shall we make vnto our most gracious and bountiefull Lorde for this so passinge great benefite? If we thinke our selues to be so much bounde to our carnall parentes, for that they haue bene some parte in the buildinge of this our bodie, how much more are we indetted vnto our heauenlie father, who by meanes of our parentes hath formed our bodies, and without the hath created our soules, which be without comparifon more excellent than the bodie, and without which our bodie were no better than a stinkinge donghill? What are our parentes, but onely an instrument whereby almightie God hath made a small portion of this worke? Now if thou be so much bounde to the instrument of the worke, how much more art thou bounde to the principalle agent, that made the worke? And if thou be so much bounde vnto him, who was onely a meane in framinge one parte, how much more art thou bounde vnto almightie God that made the whole? If thou esteeme a sworde so much wherewith a cittie was conquered, how much more owghest thou to esteeme the kinge him selfe that conquered it.

*Meditation for
Of the benefite of our Conseruation.*

§. II.



N^Our Lorde hath not onely created thee in such great dignitie, and glorie, but it is he also, that maintaineth and conserueth thee after thy creation in the same? As he him selfe witnesseth by the Prophet Esaie, sayeing: *I am thy*
Esa. 48. 17. *Lorde thy God, that doe teache thee whatsoeuer is meete for thee to knowe, and doe gouerne thee in the waie that thou walkest.* Manie mothers there be, that thinke it sufficient to susteine onelye the trauaile of childe bearinge: they will not burthen them selues with noursing their children, but will seike out some other nurse that maie discharge them of that trouble. But almightie God dealeth not so with vs: for he vouchsafeth to take vpon him selfe the whole charge, and burthen: insomuch as he is both the mother that bare vs, and the nurse that nourishethe vs with the milke and cherishinges of his prouidence: accordinge as he him selfe witnesseth by one of his Prophetes: sayinge: *I was as it were the nurse of Ephraem, and carried them in mine armes, and they vnderstode not that I had care of them.* So that our Lorde himselfe is bothe the creator and conseruer of all thinges that be created. And like as without him nothinge is made, euen so were it not for him, all thinges woulde goe to vtter ruine, and decaie.

decaie. The Prophet Dauid confesseth plainlie both the one and th'other in these wordes: The eies of all thinges doe looke vpon thee *ô* ^{*Psalm 144.*} Lorde, and thou geuest thē their foode in dewe season. And whilest thou geuest it, they receiue it, and when thou stretchest forth the hande of thy bountifull goodnes, they are replenished and satisfied with all such thinges as they stande in neide of. But if thou (*ô* Lorde) turne thy face awaye from them, they shall forthwith be disapointed, and vtterly faile, and returne againe to the same dust whereof they were made. Whereby it appeareth that like as all the mouinge and order of a clocke dependeth of the wheelles that doe drawe it, and make it to goe, insomuch that if they shoulde staie, immediatly all the whole frame and mouinge of the clocke woulde staie also: euen so all the worckmanshippe of this great frame of the worlde dependeth wholie of the prouidence of almightie God, in such sort that if his diuine prouidence shoulde faile, all the rest woulde faile out of hande withall.

But how manie benefites (trowest thou) are conteyned in this one benefite. Trewlie euerie minute and momente of an howre that thou liuest, are partes of this benefite. For thou couldest not liue, nor haue anie beinge so much as one minute if almightie God shoulde withdrawe is prouidence, and turne his eie awaie neuer so litle from thee. All creatures in the worlde are parte of this benefite. For we see

Euērie minute and momente of our lyfe dependeth of the prouidence of almightie God.

Meditation for

that they all doe serue to this ende. Insomuch as the heauen is thyne, the earthe is thyne, yea, the Sonne, the Moone, the starres, the sea, the fishes, the birdes, the trees, the liuinge beastes, and to be short, all thinges in the worlde be thyne: forsomuch as they all are appointed to doe thee seruice. This is that benefite which the Prophet wondered so much at, when he saiede: *What is man o Lorde, that thou shouldest be mindfull of him: and what is the sonne of man, that thou doest so visite him? Thou hast made him not much inferior to the Angels: Thou hast crowned him with glorie, and honour, and hast made him Lorde ouer all the workes of thy handes. Thou hast put all thinges vnder his feete, sheepe, oxen, and all the beastes of the feild, the birdes of the aier, and the fishes of the sea, that walke ouer the pathes of the Sea. O Lorde our God, how wonderfull is thy name ouer all the earthe.*

Psalm. 8.

Almightie
God hath
appointed
all creatures
visible and
inuisible
to serue
man.

Hebr. i. 14.

Vnto the
Angells is
committed
the defence
and safe-
garde of
men.

And almightie God hath vouchsafed not onely to appointe all visible creatures for the seruice and behoofe of man, but hath also of his great mercie appointed the inuisible creatures, to witt, those most noble and excellēt vnderstādinges, that be alwaies in his presence, & beholde his diuine face. For as S. Paule saie- the: They be all officers in this great howse and familie of almightie God, vnto whom is com- mitted the defence and safegarde of mē. Final- lie, he hath employed all the whole worlde to doe thee seruice, to the intēt that thou shouldest in like maner imploie thy selfe in his seruice.

And

And his will is, that there shoulde be no one creature either vnder the heauen or aboue, exempted from seruinge and helpinge thee. And this hath he done, that there shoulde be nothinge within thee, that shoulde not likewise be employed in seruinge of him.

And althoughe peraduenture thou runnest slightlie ouer all these thinges, yet oughtest thou not so to passe ouer the benefites that almighty God hath done vnto thee in deliueringe thee from infinite mishappes, and calamities, which we see doe daily happen to other men. Thou seest how one is troubled with the

palsey, an other is blinde, an other lame, an other broken legged, an other sore vexed with the stone, and others with the strangurie, gowte, fistula, or with other like terrible diseases, and miseries. For to saie the verie trueth, This worlde is a maine sea of infinite troubles, calamities, and miseries. this worlde is nothinge els but a mayne sea of

infinite troubles, calamities, and miseries, and scarceleie canst thou finde anie one howse in all this lande of Egypte free from sighinge, mourninge greife, and sorowe. And now tell me (I praye thee) who hath graunted vnto thee this bulle and patēte of exēptiō, to be quitte & free from these so greiuous calamities, and miseries? Who hath geuen thee so great a priuiledge, that emonge such a number of diseased and wounded persons, thou shouldest be free, and sounde: and emonge such a number that doe daillie falle, thou shouldest yet stande vprighte vpon thy feete? Arte not thou a man as all o-

Meditation for

thers? a sinner as all others? and the sonne of Adam as all others? If then all these euills and miseries doe come either on the behalfe of nature, or els of synne, and the verie same causes are in thee, how is it, that the verie same effectes are not also in thee? Who hath suspended the effectes from their causes? Who hath staied the streames of the waters, that thou shouldest not perishe with others in this common floude, but onely the verie grace of God?

All the miseries of this worlde are benefites vnto vs.

Wherefore if thou cast this accompte aright, thou shalt finde that all the miseries of this worlde are benefites vnto thee, and that for euerie one of them in particuler thou owest a speciall thankfulnes and loue vnto almighty God. So that by the benefite before alledged thou mayste perceiue, that all the good thinges in the worlde are benefites bestowed vpon thee, (forsomuch as they all doe serue for thy conseruation:) and now also by this mayst thou vnsterstande, that all the miseries and euilles in the worlde are likewise benefites vnto thee, in that our Lorde hath deliuered thee from them all.

Of the benefite of Redemption.

§. III.



ET vs come now vnto the inestimable benefite of our redemption: although it shoulde be much better to adore this misterie with an holie sylence

silence, than to speake of it in such grosse and
 base wise as we must doe with our mortall tō-
 ge. Thou diddest lose throwghe sinne that
 first innocencie and grace wherein thou wast
 created, and almightie God might with good
 equitie and iustice haue lefte thee in that mi-
 serable state, (as he left the deuil) and none
 shoulde haue bene able to haue reprobued him
 therefore. And yet he woulde not so doe, but
 rather contrariwise chaunginge his anger in-
 to mercie, it pleased him of his infinite goodnes
 to bestowe greatest benefites at that time, whe
 he was most prouoked to wrathe with greatest
 offences. And whereas he might haue repayed
 this losse of innocēcie by sendinge some Angel,
 or Archangell, or by some other meanes, he
 woulde not so doe, but vouchsafed to come
 euē him selfe in person. And whereas he might
 haue come with great maiestie, and glorie, he
 abased him selfe so farre, as to come in great
 humilitie, & pouertie. And this he did, to cause
 thee to be the more in loue with him by reason
 of this benefite: and to make thee the more be-
 holdinge vnto him by this example: and to ma-
 ke thy redemption the more aboundant by rea-
 son of the great treasure, that he bestowed
 vpon it: and to geue thee more clearlie to vn-
 derstande how much good will he beareth
 vnto thee, that thou shouldest beare towards
 him the like againe: and to shewe playnlie
 vnto thee how much interest thou hast in him,
 that thou shouldest repose thy whole trust and

Summa 3.

Thoma 3.

quaest. 1. art. 1.

2. 3. 3.

quaest. 46.

art. 1. 3. 2.

Our Lorde

came him-

selfe in per-

son to re-

deeme vs,

and that in

great hu-

militie and

pouertie.

Meditation for

Esa. 43.

affiance in him. This is that benefite, which the Prophet Esaie extollerth (and that for great good cause) in these wordes: which after the translation of the septuagintes sownde thus, *In all the tribulations of men he neuer fainted, neither was he euer wearie in sufferinge for them.* Neither woulde he sende anie Embassadour, or Angell to redeeme them, but vouchsafed of his great mercie to come him selfe in person to redeeme them, and to carie them vpon his shoulders all the daies of this worlde, notwithstandinge that they did euill acknowledge this benefite, but did greiue and prouoke the holie Ghost to anger.

Ephes. 4. 30.

How
greatlie we
are bounde
to our Lor.
de for the
maner of
our redem-
tion.

And if thou be so much bounde to our Lor. de for that he vouchsafed to come him selfe in person to redeeme thee, how much more art thou bounde vnto him for the maner of thy redemption, which was by sufferinge so great paines, and tormentes? It were certainly a great benefite, if a kinge woulde pardon a theife that had deserued to be whipped: But if the kinge woulde vouchasafe him selfe to receaue the lasse vpon his owne shoulders for him, this were without comparison a farre greater benefite. Consider therefore how manie benefites are comprehended in this benefite of thy redemption. Lift vp thyne eies vnto that holie roode, and consider all the woundes, and paines, that the Lorde of maiestie suffereth there for thy sake. For euerie one of them is a benefite of it selfe, yea, and a singuler great bene-

benefite. Beholde that most innocent bodie of thy sweete sauiour and redeemer all of a gore bloude, with so many woundes and bruses on all partes of him, and the bloude gushinge out on euerie side. Beholde that most sacred head fallinge downe for verie faintnes, and hanginge vpon his shoulders. Beholde that diuine face (which the Angels are desirous to beholde) how disfigured it is, and ouerflowed with streames of bloude, in some partes freshe, and reedde coloured, in other partes very foule, and blacke. Beholde that most bewtifull visage of all creatures, and that countenance that delighted the eies of all such as behelde it, how it hath now lost all the flower of his former bewtie. Beholde that holie Nazareth, more pure than snowe, more white than milke, better coloured than olde Iuorie how he is now become blacker than coales, and so much disfigured, and beraied, that scarce his owne fryendes are able to knowe him. Beholde that holie mouthe, how wanne and deadly it looketh. Beholde his lippes, how blacke and blewe they seeme: Beholde how they moue, desiringe pardon, and mercie, euen for those that are his verie tormentours.

Finally, wheresoeuer thou beholde, how thou shall finde that there is no one parte of him free from paine, and greife, but that he is couered all ouer with lashes, and woundes, eue from the toppe of his head to the soles of his feete. That goodly cleare forehead, and those

Our sauiours bodie.

His head.

His face.

1. Pet. 1. 12.

His visage.

Jeremie

Thren. 3.

His mouthe.

His lippes.

His forehead.

Meditation for

His eies. eies more bewtifull than the Sonne, are now
dimned and darkened with the bloude and
His eares. presence of deathe. Those eares that are wont
to heare the songes of heauen, doe now heare
His armes. the horrible blasphemies of synners. Those
armes so well fashioned and so large that they
embrace all the power of the worlde, are now
disioynted, and stretched out vpon the crosse.
His hādes. Thoses handes that created the heauens, and
were neuer iniurious to anie man, are now nay-
led and clenched fast with harde and sharpe
His feete. nayles. Those blessed feete that neuer walked
in the waies of sinners, are now deadly wounded,
and pearced throughe. But aboue all this, be-
holde the bedde where he lyeth, and where-
Our saui-
ours nar-
rowe and
harde bed-
de vpon
the crosse,
without
anie pillo-
we, or o-
therthinge
where vpo
to reſte his
head.
His syde. we, or o-
therthinge
where vpo
to reſte his
head.
His syde. de, what meaneth this great wounde and open
cleft in thee? what meaneth this so great abun-
dance of bloude? Alas wretche that I am,
what a pittiefull sighte is this, to see thee thus
furiously pearced with a speare for my sake? O
rigorous crosse, be not now I beseeche thee
so stiffe, but mollifie a litle thy hardnes, bowe
downe vnto me these highe braūches, let downe

He to me this most precious fruite, that I maie
tast thereof. O cruell nayles, leaue I praie you
those innocēt handes and feete of my innocēte
Saiour, and come & enter into my harte, and
pearce it throughe: for it is I that haue sinned,
and not he. O good Iesus, what hast thou to
doe with so manie cruel tormentes? What hast
thou to doe with death? With sharpe nailles?
and with the crosse? Vndowbtedlie the Prophet
had good reason to saie: That his workes shall
be verie straunge, and farre vnlike him selfe.
What is more straunge and more contrarie to
lyfe, than deathe? What is more disagreable
to glorie, than paine? What is futher of from
the nature of most perfect holines, and inno-
cencie, than the image and shape of a synner?
This title and shape ô Lorde, is certaynlie very
straunge for thee. O true Iacob, that with wea-
ringe the garmentes of others, and with disgui-
sing thy selfe in a straunge habite, hast purcha-
sed for vs the blessing of our heauenlie father!
For by takinge vpon thee the image of a sin-
ner, thou hast purchased for vs victorie against
synne. O goodnes inspekeable! O mercie vn-
deserued! O loue exceidinge all vnderstandin-
ge! O charitie incomprehensible! Tell me (ô
most mercifull Lorde) what sawest thou in vs?
What seruice haue we done vnto thee? With
what workes haue we bounde thee, to suffer
such greiuous and cruell tormentes for our sa-
kes? O wonderfull bountiefulnes, that without
anie merite of our parte, and without anie ne-

*Esa. 28. 21.**Gen. 26.*

Meditation for

Tit. 3. 4.

cessitie of thyne owne parte, wouldest vouchesafe onely of thy mere grace, and mercie, to purchase our redēption after this sorte? *The benigntie and clemencie of our sauiour* (saith the Apostle) *hath appeared, not in respecte of the workes of iustice that we haue done, but accordinge to his great mercie he hath saued vs.* O how wonderfull desirous was our most gracious Lorde, that we shoulde vnderstande his mercie, when by the Prophet *Esaie* he spake those so notable wordes: *Thou hast not called vpon me o Iacob, and thou o Israel hast not trauayled in my seruice. Thou hast not offered vnto me thy rammes in a whole burnt sacrifice, neither hast thou glorified me with thy sacrifices, &c.* And yet for all this, thou hast made me to serue in thy synnes, and hast put me to paines with thyne iniquitie. It is I, It is I, that doe pardon thy synnes for mine owne sake, and that will neuer be mindefull of them. Put me in minde, and let vs enter into iudgemente: and shewe if thou haue any thinge, wherewith to iustifie thy selfe.

Esa. 43. 27.

Wherefore o most mercifull and sweete Lorde, what thinge is there in me, wherewith I maie recompence thee for this so great a benefite? If I shoulde liue all the liues of the children of Adam, and all the daies and yeares of the worlde, If I were able to sustein all the trauels and paines of all the men that either be, hath bene, or shall be, all this were as nothinge to recompence the verie least of the greifes and paines that thou hast suffered for me. Consideringe therefore that I can by no meanes

meanes possible dischardge this inestimable great dett, let me paie thee ô my almightie God if it be thy blessed will, with the continuall remembrance of the same. I beseech thee ô Lorde euen by the bowels of thy infinite charitie, that thou wilt wounde my harte with thy woundes, and make my soule droncke with thy most pretious blood, in such sorte that wither so euer I shall turne my selfe, I maie alwaies see thee crucified, and wheresoeuer I shall cast mine eies, all thinges maie seeme vnto me to shyne with thy pretious bloude. Let this be all my consolation, to be alwaies crucified with thee: and let this be all my affliction, to thinke vpon anie other thinge besides thee. Consider ô my almightie God the great price wherewith thou hast bowght me, and suffer not so pretious a treasure to be shed in vaine for me. And graunte me ô most mercifull Lorde, that I be not as a childe that is borne before his time, whom his mother bringeth forthe with exceidinge great trauell, and paine, and yet he enioyeth not the commoditie and fruit of lyfe.

Meditation for

*Of the fourthe benefite: to witt,
of Vocation.*

§. II II I.

Two call-
inges of
God: one
vnto fai-
the, and an
other vnto
grace.

The first
callinge is
by Baptis-
me.

Gen. 24.



For this, thinke vpon the bene-
fite of Vocation or callinge of al-
mightie God, without which all the
other benefites tende to the greater
damnation of a man. But here it is to be no-
ted, that there betwo kindes of callinges of
almightie God: one vnto faith, by meanes of
the Sacrament of Baptisme: and an other vnto
grace, after that a man hast lost the first inno-
cencie which he had by baptisme.

Consider now, what a great benefite the
first callinge of thee was by meanes of the Sa-
crament of holie Baptisme, whereby thou wast
clensed from originall sinne, deliuered from
the power of the deuill, made the sonne of al-
mightie God, and an inheritour of his kinge-
dome. There he toke thy soule to be his spow-
se, and adorned it with such ornamentes, as we-
re conuenient for such a state, to witt, with the
grace, vertues, and giftes of the holie Ghost,
and with other iewels, and giftes, that are far-
re more pretious than those that were geuen
to Rebecca, whē she was taken to be the spow-
se of Isaac. Now what hast thou done, where-
by to deserue so great a benefite as this is? How
many thowsandes not onely of men, but also
of nations and whole countreys are there, that
by

by the iust iudgemente of almightie God doe not obteine this inestimable great benefite? What had become of thee, if thou haddest bene borne emonge those infidels, and wanted this knowledge of the true liuinge God, and worshipped stockes, and stones for God, as the infidels doe? How much art thou bounde to almightie God, that emonge such an infinite number of lost and damned soules. it pleased him that thou shouldest be one of the number of them that shoulde be saued, yea and be borne in the lappe of the Catholike Church, and be nourished there with the milke of the Apostles, and with the pretious bloude of our sweete Sauour IesusChriste.

The second
decallinge

Now if after the grace of this firste callinge thou hast through thyne owne default and synfull lyfe, lost the innocencie which thou receiuedst in the Sacramente of Baptisme, in case it hath pleased our Lorde all that notwithstandinge to calle thee the seconde time, yea and verie manie and oftentimes, how much art thou then bounde vnto him for this so passinge great benefite? How manie benefites are conteyned in this benefite? One benefite it was to expecte and tarrie for thy conuersion so longe time, to geue thee space to doe penance, and to suffer thee so longe to continewe in that state of synne, and wickednes, and not to cutte downe the vnfruitfull and vnprofitable tree, that occupied such a rowme in the earthe, and receiued the influencies of heauen.

Meditation for

II.

altogether in vaine. An other benefite it was to suffer thee to committe so many and so heynous enourmous synnes, and not to cast thee downe therefore into the most horrible bothomles pitt of hell fier, where perhap-
pes manie others are now there tormented euen for lesse offences than thyne.

III.

An other benefite it was to sende thee so many good inspirations, and holie purpofes, euen in the midst of thy verie synnes, and wicked life, and to persiste in callinge thee so longe a time, whereas thou in the meane season diddest nothinge els but offende him verie greiuously that called thee.

IIII.

An other benefite it was also to bringe thy greate stubbornes and longe obstinate resistance at the lenghte to an ende, and to calle thee with such a mightie and lowde voice, that thereby thou mightest rise from death to lyfe, and come forth as it were an other Lazarus, out of the darcke and obscure graue of thy wicked and synnefull lyfe, and not with thy handes and feete bownde, but losed and sett at free libertie out of the stinckinge prison and thraldome of the enemye of mankind. But aboue all this, what a benefite was it,

Ioan. 2.

V.

to graunt thee then not onelie pardon for thy sinnes past, but also grace from that time forwardes not to retourne vnto them againe: geuinge thee moreover all such other ornamentes as were geuen to the penitente prodigall sonne, when he was receiued into grace and fauour againe: by meanes of which ornamentes

Luc. 15.

yes and graces thow mightest liue as the childe of God, and contemne and laughe at the malice of the deuill, and triumphe ouer the worlde, and take a sweete tast of the thinges appertaininge vnto almightie God, which before seemed verie vsfauerie vnto thee, and withall conceiue a certaine lothsomnes and mislikinge of the thinges of the worlde, which before seemed verie fauourie and delightfull vnto thee.

But now besides this, what if thou doe consider vnto how manie others almightie God hath denied this benefite, which he hath so freely graunted vnto thee. And wheras thou beinge a sinner as well as they, and as vnworthie of this callinge as they, yet it hath pleased almightie God to suffer them to continewe in their wicked state, and to calle thee vnto the state of saluation, and grace? With what thanks, and with what seruices art thou able to recompence him for this inestimable speciall fauour, and grace? What an exceidinge ioye will it be vnto thee, when by the vertue of this vocation thou shalt see thy selfe to haue the fruition of almightie God for euer and euer in the kingdome of heauen, and shalt see other of thy companions and acquaintance for want of the like grace of God to remaine everlastinglie tormented in the horrible raginge fier of hell? O good Lorde, what a number of thinges are there included in this grace to be well weighed, and earnestlie considered vpon!

Meditation for

Luc. 23.

Tell me I praie thee, when the blessed theife (who with one worde purchafed lyfe euerlaftinge) feeth him felfe in that fo great glorie which he now poffeffeth in the kingdome of heauen, and feeth his companion alfo in thofe great horrible tormentes of hell fyer, and calleth to minde withall, that he him felfe was a theife alfo as well as the other, and fuffered for his robberies as the other did, and that a litle before he blaſphemed our Sauour Ieſus Chriſt in like maner as his companion did, and that yet for all this it pleaſed almighty God to caſte his mercifull eies vpon him, and to geue him fo great a light, leauinge the other theife in his darckenes? now in conſideringe herevpon, what thanckes thinkeſt thou doth he render to almighty God for this ſpeciall grace? How wonderfullie doth he reioyce at fo great a benefite? How doth he meruaile at fo great a iudgement? With what a paſſinge great loue doth he loue him, that would vouchſafe to preuent him with ſuch a ſingular and wonderfull grace? Now if this ſeeme fo great a benefite vnto thee? Remember thy ſelfe, that our ſauour Chriſt hath beſtowed the like inſtimable benefite vpon thee, when the ſame louinge Lorde vouchſaffed to caſt his mercifull eies ſo ſpeciallie vpon thee, and did not with the like maner of callinge calle thy neighbour, companion, or freinde, who peraduenture had leſſe offended his diuine maiesty than thou. Conſider then how much thou

art

art bownde to our Lorde for this his great benefite, and what a great occasion is here offered vnto thee, to desire euen to suffer death for the loue of him.

Besides all this, consider how costlie and chargeable this benefite of our redemption was to our Sauour Christ, which was so freely geuen vnto thee. Vnto thee it was geuen frankly, and of mere grace, and it cost him euen his owne most precious bloude, and lyfe also: for it is manifest that without the same our synnes coulde not be pardoned, nor our woundes cured. It is saiede of the Pellican that she bringeth forth her yonge ones dead, and seinge them in that case, she stryketh her selfe vpon the breast with her beake, vntill she cause bludde to issue out, and therewith she batheth her yonge ones, and so they receiue heate, and lyfe. Now if thou wilt vnderstande how great this benefite is, make accompte with thy selfe, that when thou wast dead in synne, that most louinge and mercifull Pellican (our Sauour Christ) moued with most tender pietie and compassion, stroke his sacred breast with a speare, and walshed the deadly woundes of thy soule with the pretious bludde of his woundes, and so with his owne death he gaue thee lyfe, and with his owne woundes healed thy woundes. Be not thou therefore vnthankfull vnto him for this so great and costlie benefite, but as our Lorde admonisheth thee, be mindefull of the daie in which thou camest out of

Summa S.

Thoma. 3. 9.

1. artic. 2. ¶

3. ¶ quest.

46. artic. 1.

¶ 2.

Exod. 13.

Meditation for

Egipt. This daie was the daie of thy Passeouer, this was the daie of thy Resurrection, for so much as vpon this daie thou hast passed through the redde sea of the bludde of Christ vnto the lande of promise, and vpon this daie thou hast risen againe from death to lyfe.

*of the particuler benefites that almightie
God bestoweth vpon vs.*

§. V.

TH E S E benefites aforesaiede are generall. Other benefites there are more particuler, that be geuen to particuler persons, the which benefites none other knoweth but onely he that hath receyued them. In this accompte are reckened manie kindes of benefites, either of fortune, or of nature, or of grace, which almightie God hath geuen to each one in particuler: and also diuers and sundrie miseries, and daungers, both of bodie, and soule, from which he of his mere mercie hath deliuered vs. For which particuler benefites we are as well bounde to geue him thanks, as for the former generall benefites: forso-much as they are more certaine signes and tokens of the speciall and particular loue, and prouidence, that our Lorde beareth towards vs. Such benefites as these are, can not be written in bookes, but euerie one ought to wri-

re them in his harte, and so to ioyne them with the other generall benefites, and to geue most humble thanks vnto our Lorde for them.

There be also other benefites yet more secrete and hidden than these, which are vknownen euen to the verie partie himselfe that hath receaued them. These are certayne priuie daungers, and secrete snares, which our Lorde is wont to preuent and disapoynte by his diuine prouidence, for that he vnderstandeth what great damage and preiudice they might doe vnto vs, in case he shoulde not cutte them of, and disapoynte their cowerse. What man is able to tell from how manie temptations almightie God hath preserued him? and from how manie occasions of sinnes he hath deliuered him? and how often times he hath stopped the passages and remoued awaye the deceytfull snares of the deuill our enemye, that we shoulde not falle into them. The deuill him selfe saith of the holie man Iob: That almightie God had enuironed him on euerie side, that nothinge might doe him hurte. And euen so is our Lorde wont to kepe and preserue such as be his, (as it were a glasse preserued in his case,) that nothinge maye hurt them.

It maie also be that a man hath receiued of almightie God some secrete giftes, althoughe he him selfe knoweth not of them: as also a man maie, and is wont to haue manie secrete synnes, which he him selfe that com-

Our Lorde
preserueth
vs manie
times from
secrete
daungers
and snares
that woul-
de other-
wise falle
vpon vs.

Iob, i. 10.

A mā may
haue ma-
nie secrete
giftes, and
many se-
crete syn-

Meditation for Sondaie nighte.

nes, that he
knoweth
not.

Psalm. 28.

mitted them knoweth not. Wherefore like
as for these kinde of sinnes we ought dailie
to praie with the Prophet, and saie: *Ab oculis
meis munda me Domine. Deliuere me o Lorde from my
secrete synnes: Euen so oughte we also euerie
daie to yelde him most humble and hartie
thanks for these kinde of benefites, that by
this meane no synne maie remaine without
penance; nor benefite without rendringe of
thanks for the same.*

*The ende of other seuē meditations
for the seuē daies of the
weeke at nighte.*

OF





OF FIVE PARTES
THAT MAIE BE EXERCISED
IN PRAYER.

CAP. IIII.

THESSE be the meditations (good Christian reader) wherein thou mayst exercise thy selfe in the seuen daies of the weeke, and in so doinge thou shalt not wante matter whereupon to meditate, But here is to be noted, that (as we haue already saide) there be two things that maie goe before meditation, and other two that maie followe after it. So that in all there be five partes which maie concur in this exercise: to witt, preparation, readinge, meditation, thankes-givinge, and petition.

The five
partes of
prayer.

For before we enter into praier, it is verie requisite that we doe first prepare our harte vnto this holie exercise: followinge therein the maner and custome of musitians, who vse to temper and tune their lute, viall, or other instrument, before they plaie vpon it. And therefore Ecclesiasticus saiethe: *Before praier prepare thy soule, and be not as a man that tempteth God.*

i.
Preparation.

Eccles. 18. 23.
What it is
to tempte
God.

to tempte God, is to desire that he should worke a miracle in such thinges, as maie be done by other ordinarie meanes. Seinge therefore that the preparation of the harte is such a principalle meane to obtaine deuotion, he that goeth about to obtain it without this meane, sheweth him selfe to haue a desire that almightie God should worke a miracle therein: the which (as Ecclesiasticus saiethe) is as it were a templinge of God.

i i.
Readinge.

After preparation it followeth that a man doe reade that matter which he hath to meditate vpon that daie, accordinge to the diuision of the daies of the weke, which we haue made therefore: And this maner of readinge is vndowtedlie verie necessarie for such as are but nouices and yonge beginners in this exercise, vntill such times as a man doe knowe what he ought to meditate vpon. But afterwardes, when by the vse and practise of certaine daies he is well instructed there in, then this readinge shall not be so neidfull, but that he maie forthwith proceede vnto meditation.

i i i.
Meditatio.

After meditation there maie followe out of hande a deuoute geuinge of thanks to almightie God for all such benefites as we haue receiued, the which ought euermore to accompanie all our praiers, accordinge as the Apostle exhorteth vs, fayeinge: *Occupie your selues verie earnestlie in prayer: watching therein with thankes-geuinge.* For as S. Augustine saiethe: What thinge is there that we can better conue

i i i i.
Thankes
geuinge.

Collos. 4. 2.

*S. Augusti-
ne.*

ceyue

ceyue in our harthe, better pronounce with S. Augusti-
 our mouthes, and better write out with pen-^{ne com-}
 nes, than this shorte sentence, *Deo gratias*:^{mendeth}
 Thankes be ynto God. Nothinge can be saiede ^{the often}
 more breifely: nothinge can be hearde more ^{sayinge of}
 sweetely, or vnderstode more ioyfully, or do-
 ne more fruitfully.

The last parte is Petition, which is proper-^{Petition]}
 lie called praier: wherein we desire of almighty
 God, all such thinges as are behouefull, as
 well for the saluation of our selues, as of our
 neighbours, and of all the whole Catholike
 Church.

These fve partes maie be exercised in
 praier: and emonge other profites and com-
 modities that are wonte to come thereby, this
 is one, that these poyntes beinge dewlie exer-
 cised, doe minister vnto a man great plentie of
 matter whereupon to meditate: settinge be-
 fore him all these diuersities of meates, that if
 he lyst not to eate of one, he maye yet eate
 of an other, and that when he hath made an
 ende of meditation in one matter, he maie
 forthwith enter into an other, and so fynde va-
 rietie of matter wherein to continewe his me-
 ditation.

I knowe righte well, that neither all the-
 se partes, nor this order is alwaies necessarie for
 all persons. Howbeit this maner maie serue
 verie well for all such as are but nouices and
 yonge beginners in this exercise, that so they
 maie have some order and direction wherby

Of Preparation.

to directe them selues at the beginninge. For certaine it is, that some thinges be necessary in the beginninge to teache an arte, which afterwards when they be once knowen are but superfluous. And therefore, of anie thinge that shalbe here treated, I will not that anie man shoulde thinke that I intende to make the same a perpetuall lawe, or generall rule. For myne intente is not in these instructions to make anie lawe, but onely to shewe an introduction for the direction of such persons as are but novices and beginners in this waie. In which course after that they shalbe once entred by folowinge this introduction, then the verie vse and experience they shall haue in this exercise, and much more the holie Ghost will teache them each thinge that they haue to doe herein. The which beinge once sayede in this place, I desire it maie be vnderstoode in all the rest of this booke.

*of Preparation, which is a thinge verie requisite
to be vsed before praier, and meditation.*

C A P. V.



Ow it shalbe requisite forvs to treat particularly of euerie one of these fise partes aforesayde, and first of Preparation, which ought to goe before the others.

**Prepara-
tion vnto** We sayde euen now that it was needefull to vse some preparation of our minde before

we enter into prayer. This preparation maye prayer may be made diuers maners of waies. For a man maye dispose him selfe vnto prayer by callinge to minde his synnes, and offences, and namely such sinnes as he hath committed that present daie, and he maie accuse him selfe of the, and desire of our Lorde pardon for them, according to the sayeing of the Wise man. *The iust man at the beginninge is an accuser of him selfe.*

This maner of Preparation seemeth to be as it were the pullinge off of our hose and shooes to enter into the holie lande, and as it were the washsinge of our garmentes to goe to receiue almightie God, when he commeth to treat with men, and to teach them his holie lawe. This maner of preparation we are taught to vse euen by nature it selfe. For we see it is a common maner, that when we goe to request anie benefite of anie frende of ours whom we haue offended, we doe first desire him of pardon, and forgeuenes, before we demaunde any other thinge of him. This maie be done sometimes with the harte onely, and sometimes by sayeing the general confession; *Confiteor Deo*, &c. or the psalme: *Miserere mei Deus*: or some other like *Psal. 50.* praiers. Wherein good keede must be taken, that these praiers be not saide in post hast, but with as great quietnes, attention, feelinge, and repentance of harte as we can.

Howbeit a man ought not to staie ouer longe in this consideration of his sinnes, (as some persons doe, that both beginne and en-

Of Preparation.

de herewith, yea and passe all their whole lyfe therein), For albeit this consideration of our synnes be alwaies good,, (and at the beginning very necessary) yet it is meete that it be taken with such moderation, as that it occupie not that time which shoulde be bestowed about other better matters. Neither is it needefull in this exercise for a man to consider very particularly his sinnes, and namely such as the remembraunce whereof maie moue him to some euil cogitations: But it is sufficient to make as it were a bundell of them all, and to drowne them in the bothomles Sea of the infinite goodnes and mercie of almightie God, with good hope to receiue pardon and remedie of them from the same.

we may
prepare
our selues
vnto
prayer by
considerin-
g the ma-
iestie and
greatnes of
almightie
God.

We maie also prepare our selues vnto prayer, by consideringe the maiestie and greatnes of that Lorde vnto whom we goe to speake in praier. For this consideration will teach vs, with what great reuerence, and humilitie; and with how great attention, it behooueth such a miserable creature as man is, to speake vnto a lorde of so great maiestie as almightie God is, concerninge a matter of so great importance as is his owne saluation. But that thou mayst vnderstande somewhat of the maiestie of almightie God, thou must consider that the heauens, the earthe, and all that is created, is no more before the maiestie of almightie God, than a litle cmyte, or (as the Wise man saith) a grayne of weight in the balance.

Now if all creatures be no more than an emire before him, what shalt thou then seeme to be before him, that arte so smalle a parte of the whole?

This consideration of the maiestie and greatness of almightie God, is as it were a profounde reuerence, that the soule maketh within it selfe before the throne of that supreme maiestie, at what tyme she entereth into his pallerce to speake with him. With this maner of humilitie and reuerence the Sonne of God taught vs to praye, when makinge his praier he cast him selfe prostrate vpon the grounde: geuinge vs thereby to vnderstande, how humble and lowly a man oughte to be, and how much he ought to consider of his owne basenes, and vilenes, when soeuer he goeth about to speake vnto almightie God. With this spirite and humble reuerence a man maie repeate those wordes of the holie Patriarke, where he saith: *I will speake to my Lorde, althoughe I be but duste, and ashes.*

Math. 26. 39.
Our Sa-
uiour
Christe ga-
ue vs an
example
with what
humilitie
and reue-
rence we
oughte to
praye vnto
almightie
God.

Gen. 18. 27.

But aboue all this, it shall helpe vs verie much in this preparation to consider well what we goe about to doe, when we settle our selues to praie. for if we doe well consider it, we goe to praie for none other purpose but to receiue the spirite of almightie God, and the influencies of his grace, and the ioye of charitie, and deuotion, wherewith we see how the soules of iust persons are replenished at the ende of their longe and deuoute praers.

It is verie
good to
consider
beforehan-
de, for
what pur-
pose, and
ende, we
goe to
praye vnto
almightie
God.

Of Preparation.

Mat. 23. Now this beinge so, thou mayst perceiue hereby, with how great humilitie, and reuerence, and with how great attention, and deuotion, thou oughtest to come, when thou doest open the mouthe of thy soule to receiue almighty God. Consider with what great and feruente deuotion the holie Apostles were enflamed, at what tyme they expected and looked for the comminge of the holie Ghost, and by that mayest thou vnderstande, how thou oughtest to prepare thy selfe when thou goest aboute to looke for and receiue the same holie Ghost, albeit it be not in such plentifull and abundante wise as the Apostles was. Hereby thou seest, how close shutte thou oughtest to haue the gates of thy vnderstandinge and will at the time of prayer from all the cares and thoughtes of the worlde: and how open they oughte then to be vnto almighty God alone, that in case he come to enter therein, he returne not backe againe, findinge the gates shutte against him, or the lodginge taken vp and pestered with other ghestes.

Luce. 14. Now with this preparation and spirite mayest thou presente thy selfe in prayer before the face of our Lorde, as that sicke man of the dropisie did, who stode before him expectinge from his mercifull hande to be restored vnto his healtie: or as that leperous person did, who kneeled downe at his feete, and saied humbly vnto him. *Math. 8.* O Lorde if thou wilst thou canst make me cleane. *Marc. 1. 40.* Consider that in like maner as a little

litle hongrie dogge standeth before his masters table, fauninge verie earnestlie vpon him with his eies, and all his whole bodie, lookinge euer for some litle peice of breade to come from his table, and after the same sorte oughtest thou to presente thy selfe before the riche table of the Lorde of heauen, confesseinge thy selfe to be vnworthie of the whole abundaunce of his mercies, and desiringe him most humble to bestowe some litle portion thereof vpon thee for thy reliefe. With this lowlie spirite mayst thou saie the Psalme: *Ad te leuaui oculos meos qui habitas in cœlis, &c.* The which albeit it be but shorte, yet is it verie fitt and conueniente to stirre vp and enkindle this foresaied affection, in preparinge thy selfe vnto prayer.

This maner of preparation or th'other thou mayst (gentle reader) vse at thy liberties but the first seemeth to be more conuenient for the night, when a man ought to examine his conscience, and desire pardon and forgiveness of almightie God, of all such defectes, and offences, as he hath offended him in that daie. And the second maner of preparation is most fitt for morninge, when he riseth before the daie breake, to desire then of almightie God the assistance and succour of his grace, whereby he maie the better bestowe that daie in his service.

But because to knowe how to praie as a To knowe man ought, is a very speciall gifte of almightie how to

Of Preparation.

To knowe God, and a worke of the holie Ghost, therefore desire him most humblye both in th'one how to praye as a man oughte, is a speciall gifte of God. preparation and th'other, to instructe thee how to doe thy duetie herein, and to geue thee grace that thou mayst speake vnto him in thy prayer with such attention, and deuotion, with such recollection and closenes of mynde, and with such feare, and reuerence, as is behouefull to be vsed before so great a maiestie: and withall desire him, that thou mayst in such wise perseuere, and spende that litle tyme in this exercise of prayer, that thou mayst in the ende arise frō the same with newe force, and strength, to doe all such thinges as apperteyne to his seruice.

It is also a good manner of preparation to saye some vocalle prayers before meditation.

It is thought also to be a good maner of preparation to saie some vocalle praiers before meditation: of which sort there be manie in diuers bookes of deuotion, and namely in the meditations of S. Augustine, and in the Psalter of Dauid, where there be some verie deuout Psalmes that will helpe very much to enkindle and stirre vp deuotion. For it is the propertie of deuoute sentences (beinge saiede with an earnest minde and attention) to wounde the harte, and to lifte it vp vnto almightie God; the which deuout sentences are so much the more behouefull and necessarie for vs, by how much we finde our spirite to be more colde, and distracted.

The sayinge of

And these same prayers doe serue much better for this purpose when they be in miere,

as are manie Hymnes of the Sainctes, and the Hymnes,
 Profes, and Versicles. Forsomuche as (I knowe, profes, and
 we not how it is, that) the wordes of God vsed versicles,
 in this kinde of stile, and harmonie, doe bringe deuotion. }
 with them a greater sweetenes, and delighte to
 our soules. And therefore we finde in the
 workes of S. Bonauenture (who was a verie
 deuout holie man) manie of these Hymnes.
 The like we finde in the workes of S. Bernar-
 de, and in diuers and fundrie other of the ho-
 lie fathers. Likewise there is great commenda-
 tion geuen by manie learned men (and surely
 not without good cause) to those three deuout
 hymnes that Ieronimo de Vida made to the
 three persons in Trinitie, which beinge learned
 by harte, and saiede deuoutly, be as it were a
 most sweete Manna to sweeten the tast of our
 soule at the beginninge of prayer, and to di-
 spose it to take a delighte in spirituall and di-
 uine matters.

Here I thinke it necessarie to declare with
 what intention a man ought to come vnto
 prayer. For he must not goe thereunto chei- with what
 fly for his owne consolation. and delighte, (as intention a
 some that be great louers of them selues vse to man ough-
 doe,) but onely to fulfill herein the will of al- te to come
 mightie God, and to desire of him his grace, vnto
 and to dispose him selfe for the obteyninge of prayer,
 the same. And herewith he must submitte
 him selfe in such wise into the handes of al-
 mightie God, that he must be as readie and
 contente to be without consolations in his

Of Preparation.

prayer as to haue them, remittinge himsele humbly into his handes, to dispose of him, and of all thinges belonginge vnto him, as he shall thinke good, acknowledginge on the one side, that he deserueth not anie thinge of him, and beleeuinge on the other, that althoughe it be so in verie deede, yet our Lorde of his infinite goodnes and mercie will doe whatsoeuer shall be most conuenient and behouefull for his saluation. And therefore a man ought to contente him selfe a-like, whether the consolations be great, or litle, and to take in good parte whatsoeuer visage our Lorde shall shewe vnto him, accountinge him selfe vtterlie vnworthie of all those thinges that he bestoweth vpon him, and beinge readie to fulfill all such thinges as he shall commaunde him, not in respecte of the benefites that he hopeth to receyue, but in respecte of them that he hath already receyued, and in consideration of his bounden duetie vnto almightie God. But we see that manie persones doe quite contrarie to this rule, and be like herein vnto yonge shrewde boies, who vnlesse they be dandled, and cooxed, will not doe the thinge that they are commaunded.

I thinke it also requisite here to aduertise, we must be that when a man mindeth to vse the exercise
careful of praier in the morninge, he doe goe to bed-
ouer night- de with this care ouer nighte: and like as those
te of the that intende to bake the next daie, doe vse to
meditatiō we intende laie the leuen ouer nighte, euen so must a man
with

with a godly carefulnes preuente and recom-
mende ouer nighte vnto our Lorde that thin-
ge, which he intendeth to meditate the nexte
daie followinge. And in the morninge so soo-
ne as he awaketh, he ought forthwith to occu-
pie his harte with this holie thought, before
anie other doe enter therein. For at that time
the disposition of our harte is such, that what-
soeuer thoughte doth first enter into vs, it sea-
seth and taketh possession of our harte in such
wise, that we shall verie hardly afterwarde
put it awaie from vs.

And forsomuch as the praier of manie
persons is very acceptable vnto our Lorde, the-
refore thou shalt doe well to consider in
thy prayer both in the morninge, and euenin-
ge, what a number of Gods seruantes both me-
and women, as well in monasteries as without
be at that time watchinge and perseueringe be-
fore the presence of almightie God, sheedin-
ge many deuoute teares, yea and perhappes
also disciplininge and whippinge them selues,
and sheedinge great aboundance of bloud
for the loue of God: with which persones thou
oughtest humbly to ioyne thy selfe, that the
presence and sweete remembrance of them
maie be vnto thee a prouocation of deuotion,
and an example of perseuerance in thy praier,
and also that whensoever thou shalt finde thy
selfe colde and negligent in this exercise of
prayer, and that some thoughtes come into
thy minde mouinge thee to ende the same,

to make
the nexte
morninge.
So soone
as we a-
wake in
the mor-
ninge it is
good to
occupie
our harte
forthwith
with some
holie
thoughte.

It is good
to thinke
when we
praye how
manie de-
uoute
Christians
are at that
time pray-
inge also
vnto God
with vs.

of Readinge.

thou mayst be ashamed, and reprehende thy selfe, by the example of so manie good and vertuouse persons, which with so good attention and carefulnes doe perseuere so longe time in this exercise of prayer without ceasinge, offeringe there their bodies and soules vnto almightie God in sacrifice.

OF READINGE.

CAP. VI.

In what
maner we
must reade.



AFTER Preparation followeth Readinge: the which ought to be done, not lightlie, as passed ouer in hast, but with verie great deliberation, and attention: applyinge thereunto not onely thy vnderstandinge, to conceiue such thinges as thou readeest, but much more thy will, to taste those thinges that thou vnderstandest. And when thou comcest to anie deuout place, thou shalte doe well to staye and pause somewhat longer therevpon, and to make there as it were a station, in thinkinge vpon that matter which thou hast read, and in makinge some shorte praier vpon it, accordinge as S. Bernarde counelleth vs, sayeing: It is requisite oftentimes to gather and procure a litle spirite and deuotion out of the matters that we reade, and to breake of the course of our readinge with some kinde of praier, by meanes whereof, we maie lifte vp our harte vnto almightie God, and talke with him, accordinge

S. Bernarde.

as the sense and matter of such thinges as we read doe require.

Here must I aduertise, that the readinge be not very longe, least it occupie the greatest parte of the time, that ought otherwise to be bestowed vpon other more principall and necessarie exercises. For as S. Augustine saith: It is vere good both to read, and to praie, if we can doe both the one, and the other: but in case we cannot performe them both, then praier is better then readinge: But because in praier there is some times labour, and in readinge a facilitie, therefore our miserable harte doth oftentimes refuse the labour of praier, and runneth to the delighte of readinge, as the same holie father cōplayninge of him selfe saith that sometimes he hath so done.

True it is I graunt; that like as when there wanteth wheaten bread, men doe eate bread of rie; or of otes, because they woulde not be altogether fastinge: euen so when thy harte is in suchwise distracted, that it can not enter into praier, then mayest thou staie somewhat longer in readinge, or ioyne meditation and readinge together, by readinge one place, and meditatinge vpon it, and then an other, and an other, after the like sorte. For by this meanes when the vnderstandinge is once bounde vnto the bondes of the readinge, it cannot so easelie wander abroade into diuers imaginations, and thoughtes, as when it goethe freely, and at libertie. And yet better it were to

The readinge before meditation must not be ouer longe.

Prayer is better than readinge.

when our harte is distracted, it is good to ioyne readinge and meditation together.

Gen. 32.

Wraſtle all that time with Almighty God, as the Patriarke Iacob did, that in the ende when the wraſtlinge is done, he maye geue vs his bleſſinge, or graunt vnto vs the deuotion which we ſecke for, or ſome other greater grace which he neuer denieth vnto them that doe faithfully labour and ſtrive for the loue of him.

OF MEDITATION.

CAP. VII.

Two kin-
des of me-
ditations.

1. Imagi-
narie medi-
tation.

2. Intelle-
ctuall me-
ditation.

AFTER Readinge it followeth that we doe meditate vpon the place that we haue read. Concerninge which pointe it is to be knowne, that this meditation is ſometimes vpon thinges that maie be figured with the imagination: as are all the pointes of the lyfe and paſſion of our Sauour Chriſt. And ſome times againe this meditation is vpon thinges that doe rather appertaine to the vnderſtandinge, than to the imagination: as when we thinke vpon the benefites of almighty God, or vpon his goodnes, and mercie, or vpon anie other of his perfections. This maner of meditation is called **INTELLECTUAL**: and th'other **IMAGINARIE**: and we uſe both the one maner and the other in theſe exerciſes, accordinge as the nature of the thinges doth require.

And therefore when the miſterie where-
upon we intende to meditate, is of the lyfe and
paſſion

passion of our Sauiour Christ, or of anie other thinge that maie be figured with the imagination: as of the last daie of Iudgemente, or of hell, or of Paradise, we must then figure and represente euerie one of these matters in our imagination, in such wise as it is, or in such wise as it passed, and make accompte, that euen there in the verie same place where we are, all the same passeth in our presence. And this maner of meditatinge serueth to this ende, that by meanes of such a representation of these thinges, the consideration and feelinge of them maie be the more liuely in vs. Some there be, that imagin that euerie one of these thinges whereupon they meditate passeth within their owne harte: for sithence our harte is able to contayne within it the forme of cities, and kingdomes, it is no great matter for it to containe also within it the representation and forme of these misteries. And this maner of meditatinge is certainlie a great helpe also to keepe in the minde more closelie recollected, by causinge it to attende to her worke, after the maner of bees, which worke their honie combs within their owne hyues. Either of these two waies we maie vse in this kinde of imaginative meditation. For in case we goe with our cogitation to Ieruzalem, to meditate the thinges that passed there each thinge in his owne proper place, it is a thinge that doth commonlie weaken and hurte the head.

And for this verie cause likewise a man

How to vse imaginative meditation.

In imaginative meditation, it is good to imagin that the misteries doe passe within our owne hart.

Of Thankes-geuinge.

we must
not fixe
our imagi-
nation
ouermuch
vpon the
thinges
that we
meditate.

must not fixe his imagination buermuch vpon the thinges whereupon he meditateth. For beside that it wearieth the head, a man maye also falle into some deceite by reason of this vehemente apprehension, in perswadinge him selfe that he seeth the thinges reallie in verie deede, which he imagineth with such vehemencie, and force.

OF THANKES-GEVINGE.

CAP. VIII.

THESSE three partes beinge ended, there maie followe immediatlie a thankes-geuinge vnto almightie God for the benefites we haue receyued. And that we maie not interrupte the course of our deuotion with diuers affections, and matters, a man maie contine we this parte with the former, takinge occasion of such thinges as he hath meditated vpon, to geue thankes vnto our Lorde for the benefite he hath done vnto him in that meditation: and with this benefite to ioyne also all other benefites, and to geue him most humble and hartie thankes for them all. As for example, when we haue ended our meditation vpon anie pointe of the passion, we maie then forth with geue most humble thankes to our Lorde for the benefite of our redemption: and specially for that it pleased him to redeeme vs with so great paines, and

In what order we must exercise thankes-geuinge.

and tormentes. And euen then also let vs geue him most humble thanks for all his other benefites. In like maner, when we haue meditated vpon our synnes, we maie geue him thanks for that he hath expected vs so longe time, and called vs to doe penance. And when we haue meditated vpon the miseries of this lyfe, we maie geue him thanks for that he hath deliuered vs from a great number of them. And when we haue meditated vpon the departinge out of this worlde, we maie geue him thanks for that he hath geuen vs lyfe, and graunted vnto vs so longe a time to doe penance. And when we haue meditated vpon the glorie of paradise, we maie geue him thanks for that he hath created vs to be partakers of so great a felicitie. And so likewise maie we proceede in all the rest. And afterwardes (accordinge as we haue declared) a man must ioyne with this benefite all other benefites : as the benefites of creation, conseruation, redemption, vocation, and glorification: of the which benefites we haue treated heretofore in the meditation for Satturdaie at nighte. And then for these and other infinite benefites, as well publike, as secrete, we must geue him as manie humble and hartie thanks as we can, and calle vpon all creatures both of heauen and earthe to helpe vs herein. And with this spirite we maie sometimes saie that Canticle: *Benedicite omnia opera Domini Domino*: or els the Plaline: *Benedic anima mea Domino, & omnia quæ intra me sunt, &c.*

Dan. 3.

Psalm. 103.

OF PETITION.

CAP. IX.



OW it remaineth that we doe treat
of the last parte of all, which is peti-
tion: which containeth in it two par-
tes: in the one parte, we make peti-
tion vnto almightie God for our neighboures:
and in th'other, for our selues.

The first parte maie be continued with than-
kes geuinge, desiringe that all creatures maie
serue and praise our Lorde, who is so worthie
to be praised, and serued, for that he is so mer-
cifull and bountifull vnto all his creatures.
And with this affection and desire of the glorie
of almightie God, let him praie first and prin-
cipally for all the vniuersall worlde, that all
nations and people maie knowe and serue so
mightie a Lorde. Then for all the Catholike
Churche, and for all the gouernours in the sa-
me. As for example, we must praye for the Po-
pe, and for all the Cardinals, Archebishops, Bi-
shops, and for all other inferiour Prelates,
Pastors, and Curates: that they maie be care-
full of their duerie in directinge all the faith-
full in the knowledge and seruice of their
Creator.

we must
praye for
the con-
uersion of
all nations
and peo-
ple, vnto
God.
For all the
Gouer-
nours of
the Catho-
like
Church.

For all the
members
of the Ca-
tholike
Churche.

Likewise let him praie for all the members of
the Catholike Churche: For the iust persons,
that it maie please almightie God to contine-
we them in their vertuouse lyfe: For sinners,
that it maie please him to pardon them. And
for

for the soules departed out of this worlde, that it maie please him to deliuer them out of the greiuous paines of Purgatory, and bringe them to the rest of lyfe euerlastinge. Let him praie also for his parentes, and for his godfathers, and godmothers, and for his ghostlie father, and for all his kinsfolke, freindes and benefactors, and for all that be in tribulation, and captiuitie, and for all prisoners, and sicke persons, vnto whom he maie (without anie distraction or intermission of his praier) doe the workes of mercie, in recommendinge them vnto almightie God who created them, and referringe the necessities of all men into those handes, which were stretched vpon the crosse for all men.

For the soules departed and remayninge in the greiuous paynes of Purgatorie

After this, he maie desire such thinges for him selfe, as he perceiueth him selfe to stande in neide of, accordinge to the particuler necessities and miseries that he feelerh in his soule, and especiallie when he desireth helpe & remedie of almightie God against such vices, and passions; as doe most trouble and moleste him, and to graunt him such vertues as be most needefull for him. This kinde of petition (emonge other commodities) hath this withall, that it reneweth dailie in the soule good purposes, and desires of vertues, and moueth it to be the more earnest in doinge that thinge, which he hath so often times and so hartelie desired, and it maketh him to be the more ashamed of him selfe when he doth it not,

what thinges we must demaunde for our selues.

Of Petition.

S. Christo-
stome.

by callinge to minde with how great desire and instancie he hath desired our Lorde to graunte him grace to doe it. And of this minde is S. Chrysostome, where he saiethe thus: Such as praye earnestlie in verie deede will not suffer their harte to committe anie thinge that is vnseemlie for such an exercise, but haue euer their eie vpon almightie God, with whom a litle before they talked, and were conuersant. And so by that cogitation they put awaie from them all the suggestions of the diuell, when they thinke and consider what a haynous matter it were, that he who had a litle before talked with almightie God, and desired of him chastitie, and holines, with all other vertues, shoulde immediatly runne to his enemies hyde, and open the gate of his soule to receiue in filthie and dishonest delightes, and suffer the diuell to place him selfe in that harte, where a litle before the holie Ghost made his abode.

But it is verie much to be lamented, that there be some persons that thinke to excuse them selues, by sayinge, that they knowe not what thinge to desire of almightie God. Suerly, this is no sufficient excuse. For what beast is so insensible, but that he knoweth some manner of waie how to signifie the neide he standeth in? What sicke man is there, that can not saie, here it greiueth me? Consider therefore (ô man) thy selfe. Consider (I saie) with what vices and passions thou art most troubled, and molested: If with couetousnes, if with anger, if with detraction, if with vaine glorie, if with stubbornnes of thine owne will, if with losenes
of

of tonge, if with lightnes of harte, if with the loue of honour, estimation, and delightes, if with inconstancie in such good purposes as thou intendest, if with selfe loue, or anie other the like passions, and pestilences of the minde, and discouer all these woundes plainly, one by one, vnto that heavenly phisition, that he maie heale and cure them with the oyntment of his grace.

After that thou hast demaunded remedie against thy vices, desire him then to graunt thee all such vertues as be most behouefull for thy saluation. And because this is a principall parte of this exercise of prayer, wherein often tymes is spent all the tyme thereof, with verie great taste, and profite, I thinke it good to note here vnto the deuoute reader those principall vertues which be as it were the pillars of the spirituall lyfe, that thou mayst alwaies longe and sighe for them, and alwaies desire them verie instantlie of our Lorde in thy praier.

we must
praye to
obteyne
vertues.

*Of the most necessary Vertues, that are
to be demaunded in Petition.*



FIRST thou must desire of our Lorde these foure vertues, which be as it were the foundation of all the spirituall lyfe: the which vertues we must alwaies haue before our eyes, because

they be alwaies necessarie in all the steppes of our lyfe.

These vertues be a comelie composition of the inwarde and outwarde man: discretion, and attention in all such thinges as we shall either doe, or saie, that euerie thinge maie be directed accordinge to the iudgement and order of reason: and withall to brydle our tonge, and to take a dewe accompte of it: and to vse rigour, and austerite in the gouernment of our person. Now emonge these vertues we haue put the comelie composition of the inwarde and outwarde man in the first place: because it is the beginnunge, that disposeth vnto all the others. The composition of the inwarde man consisteth in hauinge almightie God presente in his harte: And the composition of the outwarde man, consisteth in doinge all thinges in such sorte, as is seemely for one that standeth alwaies in the presence of almightie God, and that hath him alwaies before his eies, as the iudge and witnes of his whole lyfe.

After these, doe followe other fower vertues, wherein consisteth the somme of perfection, which vertues be in such wise annexed and lincked th'one to th'other, that the one can not be had without the other. These vertues be perfecte obedience; Mortification of our owne proper will: Fortitude to ouercome all maner of difficultie, and labour: and to haue a hatred and contempt of our selues. For it is manifest that the somme of all Christian doctrine

In these
vertues
consisteth
the somme
of perfe-
ction.

doctrine is a perfecte obedience and conformitie vnto the will of almightie God, as well in all such thinges as he commaundeth, counsellcth, and inspireth, as in all that he ordeyneth, and disposeth concerninge vs. This obedience can not be kepte vnlesse we haue a knife in our hande, to cut awaie all the inordinate appetites of our sensuallitie, and will, which doe withstande the will of almightie God. But this stroke no man is able to geue, vnlesse he haue great fortitude of minde to fighte with him selfe, and to make mortall warre against his owne inclinations, and appetites. And this kinde of warre none other shal euer make, but he that hath for the loue of God atteyned to haue a true and holie abhorringe and contempte of him selfe. For looke where abhorringe is, there doth easilie followe euill entreatinge and contempt of the thinge that is abhorred: but where is nothinge but loue, there doth a man very vnwillingly take the whippe in his hande, to deale roughlie with that thinge which he loueth. Whereby it appeareth, that no one of these vertues is able to moue one steppe, without the helpe and succour of the others.

we can not haue a perfecte obedience and conformitie vnto the will of God, vnlesse we denye our owne will, and haue a holie hatred and contempte of our selues.

After these doe followe immediatlie other foure verie highe and noble vertues, which be, Humilitie both inwarde, and outward: Povertie both of spirite, and of bodie: Patience in all aduersities, and tribulations: Purennes of intencion in good workes, doinge all thinges

Of Petition.

that we shall doe all onelie for the loue of God, without mixture of anie commoditie, or respecte, either temporall, or spirituall.

After these doe followe other fowre vertues: which are the beginninge and ende of all perfection: to witt: a most firme faith of such thinges, as almightie God saith, and promisseth: and an assured hope in him, as in our trewe and louinge father, in all the necessities and tribulatiōs that shall happen vnto vs: a loue of almightie God, which must alwaies burne in our hartes: and iointly with this loue, to haue a feare and reuerence of his great maiestie, and iustice, which must euermore accompanie all our workes.

And with all these vertues aboue named, we must ioyne perseuerance and cōtinuance in the exercise of all these vertues, the which causeth a man in a smalle time to attaine to the toppe of perfection. In these foresaid vertues doth the somme of all perfection principally consist: and therefore all our studie, and diligence, must be employed, in seekinge them by all meanes possible, and especially by praier, which is the principall meane, whereby all goodnes is obtayned.

Here I thinke good to geue this aduise, that when a man shall demaunde of almightie God any of these vertues, he staie him selfe therein for a time, and make as it were a station in euerie one of them, in cōsideringe breifly the principall motiues that maie most induce

induce vs to the loue and exercise of such a vertue. As for example: When we shall desire of almightie God the vertue of charitie, which is the loue of God, we maie saie in this wise: Graunt me grace ô Lorde I beseech thee, that I maie loue thee with all my harte, and with all my soule, for that thou arte an infinite goodnes, and excellencie, that deserueth to be loued with infinite loue: and besides this, for that thou art my onely benefactor, my father, my creator, my last ende, and the spouse of my soule, vnto whom all loue is due. In like manner when thou shalt desire the vertue of hope, thou mayst saie in this wise: Geue me grace also ô Lorde I beseech thee, that in all the necessities and tribulations that shall happen vnto me in this lyfe, I maie trust in thee, seinge thy mercie is infinite, and thy promises true, and the merites of thy onely begotten sonne be of infinite value, which doe speake and make intercession for me. After this sorte mayst thou desire the feare of God, and humilitie, with other vertues. The forme of which petitions I thinke not meete to note here particularly in writinge. For like as it is saied, that that meate doth more profite the sicke man, which he him selfe eateth and cheweth with his teeth, than that which is geuen vnto him in drinke: euen so is that prayer wonte to be more profitable, which is framed by him that praieeth with such wordes as the holie Ghost teacheth him, than that praier which is made and com-

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vertue of
Charitie.

How to
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Hope.

Of Petition.

pounded with other folkes wordes, which oftentimes be sayed and passed verie lightly ouer, without anie maner of attention, or affection.

Psal. 1. 2.
This last parte which is petition (besides that it is verie easie to be done) is also very profitable. For (as we saied before) it is not onely an exercise of praier, but also of all vertues, and as it were a readinge and conference of them all: wherein a man reneweth all his good purposes, and desires, and recordeth in his memorie the principall pointes and arricles of the lawe of God, which is the continuall exercise of the iust man: of whom it is saide, that he meditath vpon the lawe of our Lorde both daie, and nighte.

These fīue partes aforesaid maie be vsed in the exercise of praier: albeit (as we haue saide) they be not all necessarie to be vsed at all times. For some times all the time of prayer is spente in meditation alone, or in petition. Neuerthelesse. I thought good to specifie here all these partes of prayer, that no man might leaue of this holie exercise for wante of matter, and also that at such time as deuotion fayleth, (which is no iust cause why we shoulde relent and withdrawe our selues from good exercises) a man might haue matter whereupon to occupie him selfe duringe that time, doinge on his parte somuch as lieth in him, which is the thinge that almightie God requireth principally of vs.

Here is diligentlie to be noted, that emonge
all

all these five partes of prayer, the best is, when the soule talketh with almightie God, as it doth in petition. For in readinge, or meditatio, the vnderstandinge discourseth with litle labour wheresoeuer it thinketh good. But when we talke vnto almightie God, then the vnderstandinge mounteth vp on highe, and after it followeth also the will, and then hath a man commonly on his parte greater deuotion, and attention, and greater feare, and reuerence of the maiestie of almightie God, with whō he speaketh, and withall an humble, and feruent desire of the thinge which he demaundeth of him. And this mouinge, and liftinge vp of the spirite, with all these actes of vertues accompanieng it, doe leaue the soule in a more noble state, and better edified, than anie other discourse whatsoeuer it be, as euerie man maie perceyue by experience in him selfe. For it is euident, that in the discourse of meditation there is none other thinge but onely a godly inquisition and consideration of spirituall thinges, the which as it is an acte of the vnderstandinge, so is it of litle profite, or commoditie: but in the deuout praier there is made a concurrence and generall assemblie in a maner of all vertues, and with theire winges the soule listeth it selfe vp on high, and attayneth to be ioyned and vnited with almightie God.

And althoughe this spirituall communication and conference with almightie God be the best poynte of all the exercises of prayer,

yet emonge all the communications with him, the best and most profitable is the communication of loue, at such time as we be actually louinge of almightie God, and praisinge him, and desiringe him with great instancie, and most earnest desires, to graunt vs that we maye loue him For sithence Charitie is the greatest of all vertues, there is nothinge more acceptable vnto almightie God, nor more pleasant and profitable to a man, than the vse, practice, and exercise of this so excellent a vertue.

This the holie fathers doe calle the exercise of aspiringe vnto the loue of God. And to this ende were meditation, and praier, and all other good exercises ordeyned. And therefore it is geuen for a generall rule vnto all such as doe praie, that they labour and endeouour so much as lyeth in them, to lifre vp their spirite vnto this diuine communication, which is to speake and treate with almightie God him selfe, and especiallie concerninge his loue, and the exercises of aspiringe vnto him. And for this cause it shall doe well, to leaue this petition of the loue of God vntill the ende of all the exercise of prayer, and so to reserue the best wyne for the ende of this bankette, to the intent that when a man is come to the ende of his journey, he maie staie him selfe herein so longe as he listeth. Howbeit it shall not be amisse both to beginne and ende with this petition of the loue of God, whensoever the

holie Ghost shall open him a waye, and direct him vnto the same.

More ouer, I thinke it meete here to geue this aduertisement, that in all such thinges as we shall demaunde, we doe alledge alwaies in our behalfe the merites of Iesus Christ our onelie and trewe Sauour: who (as the Apostle saierhe) *Is our iustice, wisdom, sanctification, and redemption*. Vpon his merites we ought principally to staie our confidence. And his merites we ought to present before the diuine maiestie, reckeninge them, and offeringe them one by one vnto the heauenly father, and takinge (as S. Bernarde saierhe) out of that treasure all such thinges as are necessarie for vs. For this is that Lorde, that hath sanctified and offered him selfe in sacrifice, to the intent that we might be holie in deede. Wherefore *If God be for vs, who shalbe against vs?* If God iustifie vs, who shall condemne vs? This is he (saierh S. Peter) of whom all the Prophetes beare witnes: that by him is obtained pardon and remission of sinnes. So that in the vertue and name of this Lorde, we ought to take a good harte and courage with vs, when we goe to make our prayers to almightie God, and haue this confidence, that whatsoeuer we shall dewlie demaunde, by him shalbe graunted vnto vs. For the principall condition that our petition must haue that it maye be effectuell before almightie God, is (as S. Iames saierh) to make the same with faith, and confidence. And

1. Cor. 1.30.

Rom. 8. 31.

Act. 10. 43.

Iacob. 1. 6.

Of Petition.

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this confidence must not be groundēd princi-
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workes, and merites, but vpon the workes and
merites of our Sauour Iesus Christ, and iointly
therewith vpon the infinite goodnes and mer-
cie of almightie God, which can neuer be ouer-
come with anie kinde of sinne, or iniquitie: and
besides this, our confidence must be also groun-
ded vpon the trueth of the wordes and promi-
ses of almightie God, who hath promised in all
the holie scriptures neuer to faile that man
that with all his harte shall conuerter him sel-
fe vnto him, and calle vpon him, and repose
his trust and confidence in him. And albeit he
that prayeth hath bene vntill that time neuer
so great and haynous a sinner, yet let him not
therefore be dismayde: for (as S. Ierome saith)
our sinnes past doe not condemne vs, if we
take no delight in them. Whereby it appea-
reth, that they be deceyued, that in considerin-
ge their owne defectes, and weakenes, doe mi-
strust that almightie God will not heare them:
and they doe not consider that the principall
foundations of this confidence are the meri-
tes of our Sauour Christ, and the mercie of
almightie God, and the trueth of his holie
worde, which (as the Prophet saith) is a
sheelde vnto them that put their trust in him.

S. Ierome.

Note the
principall
foundatiōs
of our con-
fidence in
prayer.

Psalm 90.5.

CERTAIN ADVISES TO
BE OBSERVED IN THESE FIVE
*partes aboue named, and especially
in Meditation.*

CAP. X.

HAVINGE now spoken of the principall partes of prayer, I thinke it conuenient to geue certain aduises, and instructions, which ought to be obserued in them all, and especially in meditation, whereof we minde to treate principally in this place.

*The first aduise; that in our meditation we must
not for the obseruinge of our ordinarie com-
uerse put a waye from vs anie other
good thowghte, or considera-
tion, wherein we finde
more deuotion,*

§. I.

THE first aduise is (concerninge the matter of meditation) that although it be well done for a man to obserue these speciall pointes of meditation, accordinge as they be here before deuised by the daies of the weeke, for to exercise him selfe in the: yet if in the midst of his waie there be offered vnto him anie other consideration, wherein he findeth more sweetnes, or profit, he

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ought not to put the same awaie from him to fulfill his ordinary taske. For it standeth not with reason, that we shoulde extinguishe the light which the holie Ghost hath begonne to geue vs in any good thought, for to occupie our selues in an other thought, wherein perhappes the same light shall not be geuen vnto vs. And besides this, sith the principall ende of these meditations is to obtaine some deuotion, and feelinge of diuine thinges, it were against reason, when we haue alreadie obtained the same with some good consideration, that we shoulde goe about to seeke for it by an other waie.

Howbeit althoughe this be verie true (speakinge ordinarily,) yet maie not a man therefore take herein so great libertie, as vpon euerie occasion that is offered vnto him, to be moued forthwith verie lightlie to forgoe that thinge out of his handes, which he hath as it were in possession, for some other thinge which he is desirous to haue: vnlesse it be at such a time, as he perceyueth a more certaine profit in the one, than in the other.

The second aduise: that in our Meditation we must eschewe the superfluous speculation of our vnderstandinge, and commit this busines to the exercise of the affections of our will.

TH E seconde aduise is, that he labour to eschewe in this exercise the superfluous speculation of the vnderstandinge, and endeuour to vse this matter rather with affections, and feelinges of the will, than with discources, and speculations of the vnderstandinge.

It is therefore to be noted, that the vnderstandinge on the one side helpeth, and on the other side it maie hinder the operation of the will: to witt, the loue, and feelinge of diuine things. For as it is necessarie that the vnderstandinge doe goe before the will to guide it, and geue it knowledge what it ought to loue: so when the speculation of the vnderstandinge is ouermuch, then it hindereth this operation of the will: forsomuch as it suffereth it not to haue place and time to worke. And therefore like as it is saied of the poison which is put into treacle, that if it be litle it is holsome, and necessarie, but if it be ouermuch it is hurtfull: euen so likewise maie we saie after a sorte in this exercise, that the seekinge to knowe God with simplicitie, helpeth the will the more to loue him, but the seekinge to knowe him with ouermuch speculation hindereth the will, and causeth the operation thereof for that time to be the more feeble, and weake. And the reason hereof is, for that the vertue & power of our soule beinge finite and streyed within certaine boundes, and limittes, the more it employeth her vertue and force on the

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one parte, the lesse remaineth to be employed on the other: euen like the fountaine that runneth through the two pypes, the more water that it dischargeth by the one pipe, the lesse it hath to yeilde through the other. And after the like sorte doth the soule principallie by the operation of the vnderstandinge, by the which (for that it is so noble and so excellent a power) the soule employeth and powreth out of all her whole force in such wise, that in a maner she worketh nothinge at all by her other powers, at such tyme as the vnderstandinge is verie attente, and earnestlie occupied in the vehement speculation of anie matter. And therefore we finde by experience, that a man maie with more facilitie preserve the affection of deuotion in anie exercise of the bodie wherein he labourerth with his handes, than when he hath his vnderstandinge busely occupied and attente in the speculation of anie matter. For the vnderstandinge, and the will, be as it were two ballances of our soule, the which are disposed in such sorte, that the ascendinge of the one is the descendinge of the other, and so contrariwise. So that if the speculation doe increase ouermuch, then the affection thereby decreaseth: and if contrarywise the affection doe increase, then the speculation forthwith decreaseth. And this is the cause why the Patriarke Iacob was made lame of one of his feete at what time he receyued benediction: for whereas our soule hath two feste wherewith

to

to goe vnto almightie God, which be the vn-
 derstandinge, and the will, it is requisite that
 the one foote be weakened, to witt, the vnder-
 standinge in his speculation, if the will which
 is th'other foote, shall enioye almightie God
 in the rest and quietnes of contemplation, And
 so it is seene by experience, that in case at such
 tyme as the soule is enioyenge of almightie
 God, it doe but turne a side to seeke to vnder-
 stande or searche some poynte or matter ap-
 pertayninge vnto God, it loseth forthwith at
 the verie same instante the deuotion which it
 had, and that souereine good thinge vanisheth
 then awaie frō him, which before he enioyed.
 And therefore not without good cause doth
 the bridegrome aduise the spowse in the Can-
 ticles, sayeing: *Turne awaie thyne eies from me,*
for they haue made me to flye. Wherefore I coun-
 saile a man in this exercise of meditation, to
 occupie his vnderstandinge in speculation with
 as litle curiositie as is possible, and to conten-
 te him selfe with a simple sighte and knowled-
 ge of diuine thinges, to the intent that the ver-
 tue of his soule recollectinge all her forces
 together, maie employe her selfe by this affe-
 ctive parte (I meane, by the affections of the
 will) in louinge and reuerencinge the cheefest
 goodnes: to witt, almightie God.

Whereby it appeareth, that those men take
 not the righte trade herein, that in prayer
 doe meditate in such wise vpon diuine mis-
 teries, as if they shoulde studie to preach them:

The vnder-
 standinge
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 be the two
 feete of
 our soule,
 whereby it
 goeth vnto
 God.

Cant. 6. 4.

We must
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 steries in

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Such wise
as if we
studied to
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the which disorderlie maner is rather to cause the Spirite to wander more abroad, than to recollecte it: and rather to goe out of him selfe, than to kepe within himselfe. And hereof it cometh, that when they haue made an ende of theire exercise of praier, they remayne as drie, and without anie ioyce of deuotion, and as easely moued to followe euerie kinde of lightnes, and vanitie of the worlde, as they were before their exercise. For (to speake the verie trueth) they haue not praied, but rather talked and studied, which is a thinge farre diffe-
rent from praier. Such persons ought to consider, that in this exercise of prayer & meditation we rather come to heare, than to speake. For

Deuter. 33. 3. (as the Prophet saith) *Such as come to our Lordes feete, shall receyue his doctrine:* as he receyued it,

Psal. 84. that saide: *I will hearken, what our Lorde speaketh within me.* Wherefore I conclude, that all this

In medita-
tion we
must chief-
lie exercise
the affe-
ctions of
our will.

busines of meditation, consisteth in speakinge little, and in louinge much, and in geuinge place to the will, that it maie ioine it selfe with all his forces vnto almightie God. And we must not spurre forwardes these two powers of the soule a-like, nor walke in this waie with equall pases: but a speciall dexteritie is requisite to be vsed, to stirre vp the will, and to quiet the vnderstandinge, that it hinder not with his curious discourses the operations of loue. And thou must make accompte that in this exercise thou goest in a chariot drawn with two horses, whereof the one is verie
for-

forwarde, and quicke, and the other verie slowe, and dull: and that thou must beare the bridle in thy hande with such dexteritie, that the one thou must hasten forwarde, and holde the other backe, that so they maie goe together the one by the other.

And if thou desire to haue an other more liuely example, make accompte that the vnderstandinge must behaue it selfe towards the will, as the nource doth towards the childe which she nourceth, who after that she hath chewed the meate, she then putteth it into the childes mouthe, that the childe maie taste and feede thereupon. For otherwise if the nource shoulde both chewe the meate, and also eate it vp her selfe, leauinge the childe without anie meate, it is certaine that she shoulde doe great iniurie to the childe, in sufferinge it to die for hunger, by eatinge vp that meate which was geuen vnto her for the childe. Now in this wise must the vnderstandinge behaue it selfe towards the will in the exercise of pryer: for it appertaineth to the vnderstandinge to chewe the spiritual matters, as the nource cheweth meate for the childe, but the vnderstandinge must not retayne the same spiritual matters for it selfe alone, but after that it hath once chewed them, it must offer them to the will, to the intent that the will maie taste and feede thereupon, and be the more enkindled and confirmed in vertue, and goodness, with the tast and feelinge of these spiritual matters.

In meditation our vnderstandinge is verie forwarde and quicke: and our will is verie slowe and dull.

The vnderstandinge is as iwere a nource to feede the will in the exercise of prayer.

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The victuals that doe enter in by the gates of a cittie ought to paie onely a tribute, and impost: but in case the porter shoulde take vp all the victualles for him selfe alone, and suffer none to come to the market, it is certaine that the inhabitantes of the cittie woulde die for hunger. Now in like maner, if the vnderstandinge which is as it were the first gate of our soule, (whereby the spirituall sustenance entereth vnto it) doe take vp all that shoulde passe by it for it selfe alone, in what case shall the will then be, but euen verie hongrie, and drie, and in great necessitie of all vertue, and goodnes?

The huntinge hounde if he be good, will not eate the hare that he hath taken, but kepeth it faithfully vntill his masters comminge: and in like maner ought our vnderstandinge to doe, when it hath founde out anie highe and secrete truthes: forsomuch as it must not retayne all for it selfe alone, but reason woulde that it shoulde assigne them ouer to the will, that she as the mistres in this behalfe maie serue her selfe with them. And for his respecte diuers deuoute and simple persons are true lie verie happie, who as they knowe litle, so when they come vnto almightie God, they are litle hindered with the discourses of their vnderstandinge, and therefore in their prayers and meditations they finde their willes more tender, and more pliant, and better prepared vnto euery godly affection.

Now

Now if thou desire to knowe how thou shouldst behaue thy selfe herein, amonge manie other waies that maie serue in this case, thou mayst vse this. In euerie good thinge that thou shalt thinke vpon either in praier, or out of praier, be carefull to goe out of hande there with vnto almightie God, as the yonge childe doth, who with euerie thinge that he findeth goeth out of hande to his mother, and rattelleth with her of it. And so in like maner when in thy prayer or at other times, thou findest anie spirituall iuell, thou must lifte, vp thine harte to almightie God, eyther to loue him, or to adore him, or to reuerence him, or to praise him for the same, accordinge as the matter requireth: and thereby also to take occasion to humble thy selfe before him, and to desire of him his grace. It shalbe a great helpe also hereunto to haue the spirite of true humilitie, which causeth a man to appeare before almightie God very poore, and naked, and to prostrate himselfe before that most highe soveraigne maiestie, and to be more carefull to desire him, of his mercie for the curinge of the great miseries which he knoweth in him selfe, than to searche the profoundnes of his highe misteries to vnderstande them. And by so doinge he commeth to be in the presence of almightie God, as a malefactor that is condemned to death woulde be, when he shoulde enter into the kinges pallace to aske him pardon: who woulde goe with such a great and

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deepe impression of his miseries, that he woulde scarce lie iⁿ any either eiⁿ to see, or harte to thinke vpon any other thinge, but onely vpon his owne present daunger.

The thirde aduise: which prescribeth also boundes and limitres to the will, that it be neither to excessiue, nor to vehement in her exercise.

S. III.

THE former aduise teacheth vs how we ought to quiet our vnderstandinge, and commit all this busines to our will: but this present aduise prescribeth also boundes, and limitties to the will, that it be neither to excessiue, nor to vehement in her exercise. Wherefore yee must vnderstande, that the deuotion which we seeke to obtaine, is not a thinge that maie be gotten with force of armes, (as some persones thinke,) who laye on great lode of enforced sighinges, and sobbinges, imagininge thereby to procure teares, and compassion, whē they thinke vpon the passion of our Sauour. For such force dothe commonlye cause the harte to become more drie, and more vnable to receyue our Lordes visitation, accordinge as the holie father Cassianus affirmeth. Moreouer it dothe commonlye preiudice and hurte the healtke of the bodie, yea and sometimes leaueth

leaueth the soule so astonied, and agast, by reason of the litle taste she hath there receyned, that she is lothe to returne againe to this exercise, as to a thing which she hath tryed by experience to haue bene verie painfull and irkesome vnto her. And therefore if our Lorde shall send vs teares or other the like feelinges in our prayer, we ought humbly to accept them, and to geue him thanckes for them. But for a man to wringe them out as it were with force of armes, it is no wisdom. He must content himselfe with doinge sincerelie what lyeth in him: that is, he must suppose him selfe to be present at such greiuous tormētes as our Saujour hath suffered, beholdinge with a sincere & quiet cie, as wel such paines as he hath suffered, as also the loue and charitie, that moued him to suffer them. And when he hath thus done, let him not vexe nor trouble him selfe anie further thoughe our Lorde sende him not teares, and compunction of harte.

And he that can not thus doe, but shall perceyue him selfe to be ouermuch troubled in his exercise, let him not strue to passe forwardes, but let him humble him selfe before almightie God with inwarde quietnes, and simplicitie, and desire him of his grace, that he maie be able to proceed in his prayer and meditation without such great trouble and daunger vnto him. And in case it shall please our Lorde to graunte him this quietnes of mynde, he shall feelee a more inwarde hartie deuotion thereby.

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than he was wont to feele with the disquietnes of his minde, and it shall endure much longer. After this sorte maie a man continewe in prayer and meditation a longe time together, without feelinge anie heauines, or greife: but that man can not so doe, that shall meditate after the other enforced maner before specified.

And for this cause we must take diligent heede, that if at anie time there doe arise in the soule verie feruent motions of sensible deuotion, or excessiue sobbinges, and sighinges, we suffer not our selues to be caried awaie with the, but we must temper them with great moderation, and dissemble them as much as we can, and withall endeouour to kepe and continewe that consideration and thoughte within vs, which caused those feruent motions: I meane hereby, that we must remoue awaie from vs those stormes and alterarions of the fleasher: to wit, these vehemet sobbinges, and sighinges, and enioye in our soule with quietnes the light, and deuotion, which almightie God hath then sent vnto vs. And after this sorte we shall continewe in our exercise a longer time, and our consolation shall take deeper roote inwardly in our soules, and shall not geue any outward shewe thereof with weeping, sobbinge, and other externall signes, which can hardly be auoyded without great paine, in case a man doe once accustome him selfe verie much vnto such sensible motions, and seruours, which
the

the stronger and mightier they shewe outwardly, the more doe they quenche the light inwardly, and be an impedimente vnto vs that we can not proceede forward in our prayer, and meditation.

True it is, that at the first beginnunge of nouices in spirituall exercises, such seruours can verie hardlie be eschewed. For then the great wonder that a man hath of the newnes and profoundnes of diuine thinges, maketh him to enter into so great an admiration, and astonishment, that he can not refraine himselfe from this seruencie. But after that with the vse of dailie meditation of diuine thinges the newes of them ceaseth, then is his harte quieted: and although he loue almightie God with greater vehemencie, yet hath he not such sensible seruour and disquietnes in his loue. And so we see, that the newe wyne, and the pottle of water when it beginneth first to trye the vnwonted heat of the fier, it boyleth so forceable, that it bubbleth vp, and reacheth ouer the brimme: but after that it hath boyled a certaine space, it seetheth then much better, and is much hoatter, and yet with lesse noyce and vehemencie. That man which was lame from his mothers wombe, whom S. Peter healed, (as it is declared in the actes of the Apostles,) so soone as he perceyued him selfe to be whole and perfectlie cured of his former lamenes, the holie Scripture saiethe, that he walked, *Act. 3. 2.* and leaped, and praised almightie God. This

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man was not contented onely to goe, but as one that had bene so longe time as it were bounde hande and feite, and findinge by experience his newe libertie, he then stretched forth his limmes to the vttermost he coulde, and leaped, and skipped with great ioye, and admiration. Howbeit it is to be thought, that afterwarde he woulde walke more quierly, and not leape and skippe all his life time: but as then the great ioye he had of his newe and vnaccustomed health woulde not suffer him to be in quiet.

The fourthe aduise: which followeth of the foresaide aduises: And here it is declared what manner of attention we ought to haue in our exercise of prayer and meditation.

§. IIII.



F all these aduises aforesaide, we maie gather what maner of attention we ought to haue in praier. For in this exercise it is cheiffie expediente for vs to haue our harte, not heauie, nor dulle, but liuely, attente, and lifted vp on highe. In figure whereof we reade that the Angell saide to the Prophet Ezechiel, that he shoulde arise, and stande vpon his feite, when the Angell woulde talke with him, and declare vnto him the diuine misteries. In like maner

we reade ; that those two Cherubins which Salomon placed at the two sides of the Arke of the testament, stode with their wings lifted vp on highe, and stretched abroad as if they *3. Reg. 6.* would flye , to signifie what a great attention and listinge vp of the spirite a man ought to haue at such tyme as he presenteth himselfe before almightie God, to speake and stande before him.

But as it is necessarie on the one side to be in prayer with such an attention , and close recollection of the mynde, euen so on th'other side it behoueth that this attention be qualified with temperance , and moderation, that it be neither preiudiciall to our healthe, nor anie impediment to deuotion. For some there be, that doe wearie their heades with ouermuch violence, whiles they labour to be attente vnto those thinges, that they meditate vpon. And others againe there be , that to auoide this inconuenience , are in their meditation verie slacke, and negligent, and verie easie to be caried awaie with euerie winde. Now to eschewe these two extremities, it is expediente that we vse such a meane, that we doe neither with ouer much attention wearie our head, nor with carelesnes, or negligence suffer our thoughtes to goe wāderinge whither so euer they wil. So that like as we vse commonlie to saie vnto him that rydeth vpon a kickinge flinging horse, that he must take good heede how he holdeth the reines of his bridle, and kepe a meane therein

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Our attention must proceed with moderation, and not with violence.

Prov. 30. 33.

Esa. 66. 10.
11.

Of the two extremes it is lesse hurt to haue ouermuch attention in our prayers, than no care or regarde of our attention therein.

that is, he must holde them neither to harde, nor to slacke, that the horse neither turne backward, nor runne to headlonge forward: euen so must we endeouour that our attention maye proceede in our prayers with moderation, and not with violence, and with a temperate carefulnes, and diligence, and not with excessiue labour and traueill. Of both these poyntes we be aduertised in the holie Scripture. For of the one Salomon saith: Who so squisseth ouermuch the pappes to get out milke, shall wringe out bloude. And of the other poynte the Prophete Esaie saith: Reioyce with her all ye that mourne for her, that ye maie sucke, and be satisfied with the breastes of her consolation.

Howbeit in case we fayle of the meane, and doe leane vnto anie of these two extremities, it is lesse hurte to leane vnto ouermuch attention, than vnto carelesnes and neglectinge of our attention. For a man is prouoked to carelesnes and negligence by his owne corrupte and euill inclined nature: but he is not so prouoked vnto attention. And therefore like as a house that is builte vpon the syde of a hill shoulde not lose muche in the buyldinge, if at suche tyme as it can not be builte by line and leuell iust vprighte, the buyldinge therefore doe more bende rather vpwarde, than downewarde: euen so shall not our attention take anie preiudice, if at what tyme it cannot continewe in our prayers in such a mediocritie as we de-

desire, it doe rather decline to that extremitie wherein is least daunger, which is (as we haue saied,) rather to ouermuch attention, than to carelesnes, and negligence.

This aduise is of so great importance, that for want hereof we haue seene that certaine persons haue passed ouer manie yeares with takinge litle profite by their prayers, for that they haue bene carelesse, dull, and as it were neither hoare nor colde therein. And others contrariwise haue fallen into great sickenes, and haue hurte their heades with ouermuch heate, and vehemencie, which they haue vsed in their meditations. But especiallie we must be well warie, that at the beginninge of meditation we doe not trouble and weary our head with ouermuch attention. For by so doinge we shall wante force and strengthe to passe forwardes therein: as it commonly happeneth to the traoueller, when he maketh to greate hast in his goinge at the beginninge of his iourney.

The fiftē aduise: that we must not be dismayed, nor geue ouer our exercise of prayer, and meditation, at suche time as we want deuotion therein.

S. V.

BVt amonge all these aduises the principall is, that he that praieth be not dismaide, nor geue ouer his exercise, when he feeleth not forthwith

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A mans
harte di-
stracted
with busi-
ne is like a
troubled
water.

such sweetnes of deuotion, as he desireth: as
some persons vse to doe, who are verie much
deceyued herein. Wherefore it is to be noted,
that in verie deepe the harte of man is very like
vnto a troubled water, which can not sodainly
be cleared againe, be the diligence neuer so
great that is bestowed about it, but it must
haue time, and space, to be cleared, and set-
led by litle, and litle And in such case vndoub-
tedly is our harte, which as it is wonte to be
troubled with the daiely entermedlinge and
dealinge in wordly affaires, so after that it is
once troubled, it can not forthwith be setled
and quieted in so shorte a space gaine, but it
must neides haue conuenient space and time
for the same. And thereof Ecclesiastes saith
Eccl. 7. 2. *verie well: That the ende of praier is better than the
beginninge:* because at the beginninge of praier
the harte is troubled, and disquieted, but in the
ende it is more setled, and quieted, and better
disposed vnto this holie exercise.

Wherefore like as he that will enkindle
a fyre in greene woode, must haue patience,
and expecte vntill the wood be drit by litle,
and litle and besides all this, it is requisite,
that he continewe for a tyme in blowinge and
enkindelinge it, and doe sheade also some tea-
res with the smoke, if he will enioye the fier
accordinge to his desire: euen so it behoueth
vs oftentimes to labour and perseuere in the
beginninge of praier, in case we will in the
ende enioye the sweete and cleare fyre of
deuotion

deuotion, and of the loue of God.

Now for this cause it is requisite for him that praieth, to expecte the comminge of our Lorde with longanimitie, and perseuerance. For it is verie conueniente, as well in respecte of the glorie of his high diuine maiestie, and basenes of our condition, as also for the greatnes and importance of the affaires we haue in hande, that we doe oftentimes attende and watche at the gates of his sacred pallyce.

*Blessed is the man (saierthe the euerlastinge wise-
dome) that heareth my wordes, and watcheth daily
at my gates, and tarieth at the porche of my house, for
who so shall finde me, shall finde lyfe, and he shall
receyue saluation of our Lorde. And the Prophet
Ieremie saierth. It is good to expecte the saluation
of our Lorde God with silence.*

Prou. 8. 34.

*Lament. Ie-
rem. 3. 26.*

The prowde man and he that mistrusteth the promises of almightie God hath neither patience nor humilities to expecte our Lordes comminge: but the humble man saithe (with the Prophet:) I expected againe, and againe for our Lorde, and he hearde my praier. If the fisher or hunter haue not patience to expecte for the game that he seiketh, what profite shall he get by his traueill? Now in this our fishing and huntinge in praier, beinge of so greate importance as it is, we maye accounte a longe time well bestowed, that is eployed in watchinge and expectinge for so riche and so happie a treasure, as is almightie God.

Psal. 39. 4.

Of that couragious and constante woman

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which Salomou describeth in his Prouerbes (e-
monge other notable thinges) he saiethe thus:
Prou. 31.14. That she did as the merchantes shippe, that broughte
his bread from farre countreis. Whereby he ge-
neth vs to vnderstande, that when we shall not
finde this bread of lyfe forthwith accordinge
to our desire, we must then traueill and saile
so longe time, as shalbe necessarie vntill we
finde it. If thou shalt perseuere in callinge,
(saith our Sauour) assure thy selfe that at the
lenght thou shalt haue answer. For it hap-
peneth often times that that thinge which is
denied in the beginninge of prayer, is graun-
ted at the ende of prayer with great increase.

Math. 7.

Luc. 11.

Marc. 11.

I haue vnderstoode for a certaine treuthe of
a religious fater that perseuered for the space
of three yeares in these good exercises, vsinge
dailie to bestowe in praier and meditation af-
ter matins two or three howres, and coulede get
none other fruit thereby but drynes of har-
re, vntill such time as our Lorde consideringe
the affliction of his soule, powred vpon him
the bountifulnes of his goodnes with such an
abundant benediction of graces, that he was ve-
ry well recôpensed for all the barrennes of the
other yeares past. And the like is propoued daily
by experience in manie other deuout persons.
Happie therefore are those soules, that perse-
uere in praier after this sorte: for vndowbred-
lie the greater their perseuerance is, the grea-
ter abundance shall they haue of his grace.
One of the principall thinges that those
per-

persones must haue that doe dispose them selues to receiue great giftes and fauours of almightie God, is longanimitie and patience of harre, to expecte faithfullie so longe time for them as almightie God would they shoulde expecte: and in the meane season to comforte the selues with that hope of the Prophet, which saith: If he shall delaye his comminge, I will *Habac. 2. 3.* not faile to tarie for him, for he will suerlie come, and will not staie ouer longe.

Now when thou hast after this sorte expected a certaine time for our Lordes comminge, in case our Lorde shall then come vnto thee, geue him most hartie thanks for his comminge: and if it seeme vnto thee that he commeth not, humble thy selfe then before him, and acknowledge that thou art not worthis to receiue that thinge which he geueth not vnto thee: and let this content thee for that tyme, that thou hast made a sacrifice of thy selfe, denied thine owne will, crucified thy appetite, striued with the diuell, and with thy selfe, and done at the least what thou couldest for thyne owne parte. And in case thou haue not adored our Lorde with sensible adoration accordinge to thy desire, it is sufficient that thou hast adored him in spirite, and in trueth, recordinge as his will is to be adored. And *Iohn. 4. 23.* trust me assuredlie in this poynte, that this is the most daungerous passage of all this navigation, and the place where trewe deuout persons are prooued, and tried: and that if thou

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escape well out of this daunger, thou shalt haue prosperous successe in all the rest.

To conclude, if all this notwithstandinge it seeme vnto thee, that it were but time lost to perseuere in praier, and to trouble and wearie thy head without anie profite, in such a case I accompt it not anie inconuenience, if when thou hast done what lieth in thee, thou take then some deuoute booke, and chaunge for that time thy prayer into readinge: Howbeit with this condition, that thy readinge be not passed ouer with to great hast, or speide, but when our harte is verie much distracted, it is good then to en-termingle readinge and meditation together. leasurelie, and with great attention and consideration vnto such thinges as thou doest reade, and intermingle now and then in places conuenient praier with readinge, which is a thinge both verie profitable, and verie easie to be done by all kinde of persons, be they neuer so rude, and newly entered into this waie.

The sixte aduise: that we must endeavour to haue a longe and profounde praier, and great abundance of deuotion.

§. VI.

AN other aduise there is, not much differinge from this aforesaid, nor of lesse necessitie than it: which is, that the seruante of God doe not content him selfe with euerie litle tast he findeth in his praier, as some persones vse to doe, who

who when they shead a fewe reares, or feile a
litle tendernes of harte, perswade them selues ^{we must}
forth with that they haue then accomplished ^{seeke in}
and performed their exercise. But surelie this ^{praiser for}
is not enoughe for the obteininge of that thin- ^{abundan-}
ge, which we here seeke to haue. For like as a ^{tion.}
litle dewe, or sprinkeling of water, is not suf-
ficient to cause the earthe to bringe forthe
fruite, (which doth no more but onely alaie the
dust, and wette the vppermost parte of the
grounde) but it is neidfull also to haue so
great abundance of water, that it maie enter
into the innermost parte of the earthe, and
there soke and water, throwghe the same:
euen so if we will haue our soule to bringe
forthe the fruites of vertues, and good wor-
kes, it is not sufficient to haue that litle dewe
and sprinkeling of deuotion, which at the tur-
ninge of the head, is dried vp with the least
blast of wynde or heate of sonne that cometh,
(with the which the soule maketh some out-
warde apparance that it is deuout, but in ve-
rie deide it is not so within) but it is also requi-
site to haue a longe profounde praier, and
great deuotion, which after the maner of a
great showre of raine may descende and sinke
downe into the bothom of the harre, and the-
re cause it to be so well watered aud washed
therewith, that neither sonne, nor winde, I
meane hereby, that neither anie busines, nor
cares of the worlde maie be able to drie it vp,
nor make anie alteration therein. Accordinge

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S. Clare.

hereunto we reade of the blessed holie religious woman S. Clare, that she rose somerimes from prayer, and meditation, so wholie absorbed in contemplation vpon almightie God, that she coulde not (but with verie great difficultie) frame her harte to deale in such busines as she was enforced to attende vnto by reason of her office. This kinde of deuotion is not like vnto that, which is caried awaie with the winde, and dried vp with euerie aier: but it is like vnto that deuotion, whereof it is written in the Canticles, *That manie waters shall not be able to quenche the fier of charitie, neither shall the great riuers ouerflowe it.*

Cant. 8. 7.

In prayer it is better to haue one longe time then two shorte times.

And therefore we are counsell'd (and that for verie good cause) to take as longe a time for this holie exercise of prayer and meditation as we maie. And suerlie it is better to haue one longe tyme for the same, than two shorte tymes. For if the time of prayer be shorte, all is spent in settling the imagination, and in quieting the harte: and then so soone as we haue quieted the same, we rise vp forthwith from our exercise at the very time when we shoulde beginne it. So that we are like vnto the Miner, which in searchinge for golde geueth ouer digginge at the verie time when he findeth the vaine thereof: and so loseth his former traueyll, when he shoulde presentlie enioye the fruit of his labour. For vndoubtedly the fruit and profite of a longe and profounde praier is wont sometimes to be so great, that a man hath

hath thereby store enoughe to spende manie daies together, and to goe with Elias to the mounte of almightie God, with the vertue and force of the foode and sustenance which he hath there receyued.

Bur to descende more particulerlie in limi-
tinge this time, I am of opinion, that what so
euer is lesse than one howre and a halfe, or
two howres, is to shorte a tyme for praier, and
meditation. For often times there is spent
more than halfe an howre in temperinge and
tuninge our instrument, (to witt, our harte,)
and in quietinge our imagination, and so all the
rest of this time is litle enoughe for the en-
ioyinge of the fruit of praier. True it is I graun-
te, that when we goe to this exercise after so-
me other holie exercises, as for example, after
matins, or after that we haue harde or saied
Masse, or after some deuoute readinge, or vo-
call praier, our harte is then better disposed
vnto this exercise. For then this heauenlie fier
of deuotion is enkended with lesse difficultie
in our harte, which by reason of the former
holie exercise is verie apte (like drie wood) to
take fier muche more quicklie therein. Like-
wise earlie in the morninge before daie, the ty-
me of our praier and meditation maie be
shorter: because then our harte is much bet-
ter disposed for this exercise, as hereafter shal-
be declared. Howbeit in case it be so that a man
by reason of his manifolde busines, and affai-
res, haue but litle time to bestowe in praier,

One ho-
wer and a
halfe or
two ho-
wers is a
conueni-
te time for
the exerci-
se of pra-
yer.

Earlie in
the morn-
ninge be-
fore day, is
a verie fite
tyme for
the exerci-
se of praier
and medi-
tation.

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Luc. 21.

and meditation, yet let him not omitte to offer vp his myte with the poore widowe in the temple. For (if he faile not of his dewtie herein through his owne negligence) almightie God who prouideth for all creatures accordinge to their nature, and necessitie, will provide for him also accordinge vnto his necessitie.

*The seventh advise: that we must not
receyue the visitations of our
Lorde in vaine.*

S. VII.



*we must
not suffer
anie of our
Lords
speciall vi-
sitations to
passe in
vayne.*

Ioan. 21. 6.

GREABLE vnto this foresayde ad-
uise we will geue an other very like
vnto it: which is, that when our soule
is visited either in praier, or out of
praier, with anie speciall visitation of our Lorde,
we suffer it not to passe awaie in vaine, but
take the commoditie and benefite of that oc-
casion, that is offered vnto vs. For certaine it
is, that with this winde a man shall faile more
in one howre, than without it in manie daies.
For as S. Peeter tooke more abundance of
fishe at that one draughte when our Sauour
commaunded him to cast in his nette, than
he had done in all the whole night before: e-
uen so doth it happen vnto vs oftentimes in
this heauenly fishinge, in case we knowe how
to helpe our selues by takinge benefite of the
opportunities, and occasions, that be offered
vnto

vnto vs therein. And therefore for good cause are we aduised by Ecclesiasticus, sayeing: *Eccles. 14. 14.* Omitte not to enioye the good daie that God sendeth thee, and suffer not the least parte of his good gifte to passe awaie without takinge benefite thereof.

Opportunitie is of great force, and helperth much in all thinges, and more in this exercise of prayer than in any other. For herein it seemeth, as it were, that the Angell descendeth to moue the water of the fisheponde, and to geue it vertue to heale. Or els to speake more plainlie to this purpose, it is as it were the descendinge of almightie God to drawe at the plowghe with a man, and to helpe him in his labour: whose helpe is more profitable, and available, than all the industrie and diligence in the worlde. The mariner when he seeth that the time serueth him well to get out of the haven, forthwith he draweth vp his ankers, and hoiyseth vp his saile, and staieeth not anie longer, for feare of losinge that good opportunitie, which the time offereth vnto him. The like ought all spirituall persones to doe when they receyue anie visitations from our Lorde in their praier, and meditation: and their diligence shoulde be so much the greater, by how much this exercise of meditation is greater, and this diuine blast more necessarie for praier, than that for nauigation.

And so we reade that the blessed holie religious father S. Francis did, of whom S. S. Francis.

Aduises for Meditation.

How such
be puni-
shed as
make no
accompte
of our Lor-
des speciall
visitations
in prayer.

Bonauenture writeth, that he had such a speciall care of this poynt, that in case our Lorde did visite him with anie speciall visitation while he was traueylinge by the waye, he caused his companions to goe before, and he staid alone behinde, vntill he had made an ende of chewinge and digestinge that sweet morsell, that was there sente vnto him from heauen. Whosoever they be that doe not well obserue this poynte, are wont commonly to be chastised with this punishment, that they finde not almightie God when they seeke him, because he founde not them when he sought for them.

These be the principall aduises, that are to be obserued in the exercise of meditation, and in euerie of the other partes that doe accompanie the same, in case we minde fulkie to accomplshe this busines, and not to leaue it in the midde waie. Now it shall doe well that we make hast to proceede forwardes to treat of the rest, and so to bringe this first parte to an ende, which perhappes hath bene longer, than is requisite.

OF SIXE POYNTEs THAT

ARE TO BE MEDITATED VPON,

*in the holie Passion of our Sauour
Iesus Christ.*

THE LAST CHAPTER.



EORSOMUCH as the most holie Passion of our Sauour Iesus Christe is the principall matter of meditation, it is meere that sithence we haue hitherto treated of meditation in generall, we doe now treat particularly how we ought to meditate vpon the holie passion of our Sauour Christ: to the intent that we maie knowe, how to behaue our selues in this matter.

But here we must first presuppose, that emonge all the deuotions in the worlde, there is none more secure, none more profitable, or more vniuersall for all kinde of persons, than the remembrance of the holie passion of our Sauour Christe. Albertus Magnus saiethe, *Note what great profit ensue by meditation vpon the holie Passion.* That it is more profitable for a man to meditate euerie daie a litle vpon the holie passion of our Sauour Christe, than to fast with bread, and water, all the Fridayes in thy yeare, and to discipline and scourge him selfe vntill he shed bloude, and to saie all the whole psalter from one ende thereof to an other. At the least wise this is verie certaine, that this holie exercise is a passinge great helpe to directe the

How to meditate

soule in all vertue, and goodnes. For consideringe that our Sauour Christe is (as he him
Mat. 14. 6. selfe saith :) *The waie, the trueth, and the lyfe,* there is none other exercise more fitte and conueniente to directe vs to goe vnto God, to knowe God, and to enioye God, than to fixe alwaies our eies vpon our Sauour Christe. For though Christe be vnto vs the waie, the treuth, & the lyfe, in all thinges wheresoeuer we consider him, yet is he most especially so vnto vs, whē we beholde him vpon the Crosse. And therefore S. Bernarde saide very deuoutly: *Well maie I (ô Lorde) compasse about heauen, and earthe, yet shall I not finde thee but vpon the crosse. There thou liest, there thou slepest at noone daie.*

S. Bernarde.

But leauinge now this matter for an other place, I will onely treat at this presente after what sorte we ought to behaue our selues whē we meditate vpon the holie passion of our Sauour Christe. For there be some simple persons, that seeke nothinge els in this holie exercise, but onely to sheed a fewe teares, in takinge compassion vpon the bitter paines and sorowes of our Sauour, and so doe staie them selues in this pointe alone, without passinge anie further. And albeit this takinge compassion of our Sauours paines be verie good, and necessarie, (forsomuch as it is the foundation of all the rest, as hereafter shalbe declared) yet this is not the onely fruite that maie be gathered of this holie tree, but there be others farre greater than this : forsomuch as
out

out of the meditation of the holie passion doth
all the profite of the spirituall lyfe procede.

Wherefore we must vnderstande, that there be sixe thinges (amonge manie others,) that maye be considered in the holie Passion of our Sauour: To witt, The greatnes of his paines: The greiuousnes of our sinnes: The excellencie of the benefite: The magnificencie of the goodnes of almightie God: The multitude of the vertues of our Sauour Christe, which doe verie brightelie shine in his holie passion: And the conueniencie of this meane, whereby almightie God vouchsafed to worke our redemption. These sixe pointes ought we to consider for fixe effectes, wherein consisteth all the profite of the spirituall lyfe. For we must consider the greatnes of the paines of our Sauour Christe, that we maie take compassion of them. We must consider the greatnes of our owne sinnes, that we maie abhorre them. We must consider the greatnes of the benefite of his passion, that we maie geue him thanks for it. We must consider the excellencie of the goodnes of almightie God, which in this holie passion of our Sauour is discouered vnto vs, that we maie verie hartely loue the same passinge great goodnes. We must consider the multitude of the vertues of our Sauour Christe, which doe likewise shine verie brightelie in his passion, that we maie be prouoked thereby to imitate them. And we must consider the conueniencie of the misterie of his holie

Sixe
thinges
to be con-
sidered in
the passion
of our Sa-
uour.

I.

II.

III.

IIII.

V.

VI.

How to meditate

passion, that we maie be brought thereby in admiration of the wisedome of almightie God, and be the more confirmed in the faith of this holie misterie. Of these sixe pointes we intende nowe to treate, and of each one of them in his due place, and order.

*Of the passinge great paines, and tormentes,
which our Sauour Iesus Christe suffered
in his most bitter passion.*

§. I.

FIRST, we must consider the passinge great paines of our Sauour Christe, to prouoke our selues by that consideration to take compassion of them, as reason it is, that the members shoulde take compassion of their head. Wherefore it is to be noted, that the paines which our Sauour suffered in his bitter passion, were (as the holie fathers saie) the greatest that euer

Summa 5.

Thoma. 3. 9.

46. artic. 6.

were suffered, or euer shalbe suffered in this worlde. This shall appeare manifestlie to be true, if we doe consider fise principalle causes, from whence the passinge greatnes of these paines proceeded.

1.

These first cause was, the passinge greatnes of his charitie, which made him desirous to redeeme mankinde most aboundantly, and to satisfie most perfectly for the iniuries, and offences, committed against the diuine maiestie.

And

And because the greater paines he shoulde suffer, the more perfectly he shoulde accom-
plishe both the one, and the other, (and he
wanted not the forces of grace to beare as
great a burthen as he woulde) therefore he
woulde that his paines shoulde be passinge
great, that so likewise the satisfaction which he
shoulde make for our dette, and the worke
of our redemption might be also passinge
great.

The seconde cause (which followeth here-
of) was, that he suffered his paynes without
anie maner of ease, or consolation. For (accord-
inge to the reason before mentioned) he
shutte vp from him selfe all the gates, where-
by anie maner of consolation might come vn-
to him, either from heauen, or from earthe:
insomuche that he was contente to be forsa-
ken not onely of his disciples, and freindes,
but also of his owne father, yea, and of him
selfe also: to the intent that so beinge destitu-
te of all companie, he might be burninge in
the furnace of his most grieuous paines, and
tormentes, without all maner of refresshinge
of anie ease, or consolation whatsoeuer, that by
anie meanes might come vnto him. And the-
refore he saied in the Psalme: I am become as
a man destitute of all helpe, I am left emonge ^{Psal. 87.}
the dead, notwithstandinge that I alone am
he that emonge the deade by righte am free
from sinne, and from deathe. And in an other
Psalme he saiethe: I am plunged in the bottome ^{Psal. 68.}

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Math. 27.

46.

Psal. 21. 1.

Leuit. 16.

of waters, and of myre, and I finde no place where to staie my feeie. This is that forsakinge, which our Sauour signified vpon the crosse, when he saiede: *My God, My God, why hast thou forsake me.* For at that time his holie humanitie was forsaken in the midst of the furious streame of his paines, and tormentes, and was left destitute of all thinges that might either withstande, or mitigate the force and vehemencie of them. This was figured in the lawe, by those two beastes, that were offered for the sinnes of the people, of the which the one was killed, and offered vp in sacrifice, and the other departed awaye, and was sent into the wildernes, leauinge her companion alone in the tormentes. The like was done in this heauenlie sacrifice, where God and man was offered for the sinnes of the worlde, and the one of the two natures, to witt, the humanitie, was sacrificed, and did suffer: but the other nature, to witt, the diuinitie; departed awaye, leauinge her sister and companion all alone to suffer the tormentes. For albeit that (as concerninge the bonde of vnion) the diuine nature neuer forsooke the humane nature which it had once taken, yet as touching the consolation and ease of the paines, and tormentes, (in the inferior parte) it did wholly forsake the same. And therefore we see, that the Martirs when they went to suffer death, shewed them selues verie courageous, merrie, and ioyefull, (as we roade of S. Agnes, S. Agatha, S. Lau-

S. Laurence, and of many others:) but our Sau-
 iour beinge the verie fountaine of grace, and
 of strength, (through whose vertue the Martirs
 had such force, and courage, to be able to doe
 that which they did,) trebled, and sweated euen
 verie droppes of bloude, when he wēt to suffer
 paynes and tormentes for vs. For in the martirs
 the vertue of charitie which redouēded into the
 inferior forces of the soule, caused them to ha-
 ue verie great courage, and ioye: But in our
 Sauour Christ both these and all other in-
 fluences, were by spēciall miracle suspended,
 that so he might drinke the cuppe of his
 most bitter paines, pure, and without mixture
 of anie māner of ease, or consolation.

The thirde cause of his so grieuous paynes,
 was the tendernes of his complexion. For whe-
 reas his holie bodie was formed miraculously
 by the holie Ghost, and the thinges that are
 done by miracle, be more perfecte than those
 that be done by nature, (as S. Chrysostome
 declareth, speakinge of the wyne, which was
 turned into water at the mariage,) it followeth
 that our Sauours bodie was the most best cō-
 plexioned, and most tender of all bodies that
 euer were, or shalbe, insomuch as a holie father
 saith: *That if there had bene no externall violence
 done vnto our Sauours bodie, it woulde haue endu-
 red a verie great number of yeares, by reason of the per-
 fection, and tendernes of the composition thereof.*

S. Chryso-
 stome vpō
 S. Iohn. 2.

And not onely the composition of his bo-
 die, but also the matter thereof was very ten-
 der: forsomuch as the matter of it was wholly

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most pure virgins fleshe, taken of the most pure and virginall bowels of our blessed Lady, without anie other kinde of mixture. And for this cause (as S. Bonauenture saiethe) his bodie, was the more tender, and of a more perfecte sense in feelinge.

S. Bona-
uenture.

IIII.

The fourthe cause of his so greiuouse paynes, was the very kinde of death which he suffered, with all the circumstances that happened in all the continuance of his passion: forsomuch as each one of them (if they be well considered) was a kinde of matirdome by it selfe. And that thou mayst more clearly perceiue the same, beginne euen from the first entrie of his passion vntill the ende of it, and thou shalt finde emonge others twelue most greiuous paynes, which our Sauour there suffered: the which I wil rehearse here very breiflie, notwithstandinge that in euerie one of them there is verie much to be said, and considered.

Twelue
most grei-
uous pay-
nes which
our Sa-
uiour suf-
fered in his
passion.

I.

The first was, the agonie in the garden, and that wonderfull bloudie sweate, which trickled drowne througheout all the partes of his bodie vnto the earthe, which was the most newe and most straungethinge of all that euer hath happened in the worlde.

II.

The seconde was, to be solde for so base a price of his owne Apostle, and disciple, vnto so cruell enemies.

III.

The thirde was, to be so ofien times caried throughe the common streetes bounde, and manicled, as if he had bene a verie theyfe.

The fourthe was, the punishment with

whippinge, and scourginge, which besides that the lashes were verie cruelle laid on him, and verie manie in number, it is not a punishment for a man of any credite, or honestie, but for bondeslaues, vagabondes, and men of most vyle and base condition.

The fiftre was, that most cruell inuention of the crowne of thornes, wherein were ioyned together both most greiuous shame, and dishonour, and withall most greiuous paine, and tormente.

The sixte was, those so manifolde blasphemies, and sundrie kindes of most villeynous mockeries, iniuries, and reproches, which were ioyned with the tormentes: as to spette so often times in his face, as though he had bene a blasphemers: to geue him buffettes, and blowes, as if he had bene a vagabonde: to appatell him some times in white garments, and some times in redde, as if he had bene a foole: to hoodwinke his eies, and to ieste at him, sayeing *A reede, who hath smitten thee*, as if he had bene a verie dislarde: to clothe him with a purple garment, to set a reede in his hande, to kneele on one knee before him, to smyte him on the head with a reed, as if he had bene a counterfeit kinge: and besides all this, to proclaime him throughe the common streetes as a malefactor. who euer sawe so many kindes of reprochefull iniuries heaped together vpon one man?

The seuenche was, that wonderfull contēpte,

and despite, which was done vnto him (beinge the sonne of almightie God,) when they compared him with Barrabas, and made lesse accompte of him, than of Barrabas. Insomuch as that Lorde by whom all thinges were created, and in whom all thinges doe liue, and are preserued, was accompted more vnprofitable, and more vnwourthy to lyue, than Barrabas an infamous malefactor.

VIII. The eight was, in that they enforced him to carie vpon his shoulders, which were all to rente, and brused, the verie same instrument of the crosse, whereupon he shoulde suffer deathe. The tormentors them selues (which are commonlie the ministers of crueltie) doe vse to hyde the eies of them that are to be beheaded, that they maie not see the instrument, that shall bereue them of their lyfe: but here they doe not onely not vse this kinde of humanitie towards our Sauour, but they laie the same instrument of his deathe, euen vpon his owne shoulders, to the intente that his harte might first suffer the tormente of the crosse inwardlie, before that his bodie shoulde proue it outwardlie.

IX. The ninthe was, the very martirdoms of the crosse: which is a most cruell kinde of torment: for it is not a speydie kinde of deathe, (as to be hanged, or beheaded) but very longe, and lingeringe: and the woundes be in the most sensible partes of the bodie: to witt, in the fesse, and handes, which are most full of yaines

vaines, and sinowes, which be the instrumentes of feelinge. Moreouer, his paines were increased with the poyze and weight of his owne bodie, which alwaies tended and swayed downwarde: and so it euer rented, and enlarged his woundes, and augmented the greife of his tormentes continually: and this caused his martirdome to become so extremely greivous, that although he had no deadlie wounde, yet by reason of the passinge greatnes of his paines, his most holie soule departed out of his most precious bodie.

The tenth was, that whereas our Saviour was thus tormented vpon the crosse, and there became a verie Sea of paines, and tormentes, yea, whereas he was in such a dolefull case, that if we shoulde see a verie dogge in the streete so pittiefullie tormented it were able to breake our hartes, yet all this notwithstandinge his cruell enemies were so farre of from takinge anie pittie or compassion vpon him, that euen at that verie time, they mocked, and scoffed at him, and wagged their heades, sayeing: *Eye on thee, that destroyest the temple of God, and within three daies buildest it againe.* *Math. 27.*

The eleventh was, to haue his most innocent mother present before his eies at all these martirdomes, knowinge so well as he did, what a passinge great greife it was vnto her most innocent harte.

The twelfth was, such a crueltie, as the like was neuer scene: to witt, that whereas his

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most holie bodie was all voide of bloude, and all the fountains of his veines emptied, and his bowels dried vp, by reason of the great abundance of bloude which he had shed, when he requested a litle water, they did not onely not graunt it ynto him, but in steede thereof they gaue him to drinke Bysell, and Galle.

Now what thinge coulde be more cruellie done than this? True it is that that riche couetous man, which was tormented in hell had a dropp of water denied him when he required it, but yet he had no galle geuen ynto him. But here they do not onelie denie the sonne of almightie God the thinge that he desired, but besides that they increase his most greiuous paines with an other newe kinde of torment.

Euerie one of these pointes beinge considered severally by it selfe, will minister sufficient matter of verie great greife and sorowe to anie good Christian harte. And therefore whosoever is desirous to haue an earnest and inward compassion of the paines of our Saviour, let him goe throughe euerie one of them, and make a station at eche of them: and (be he neuer so harde harted) it is not almost possible, but that in some one or other of them, he shall finde verie vehement motions to prouoke him vnto greife, and compassion.

Howbeit, the paines of our Saviour Christe are not thus ended: there be yet others without all comparision farre greater than these,

re witt, the paines of his blessed soule. For all these paines aboue-named, doe for the most parte appertaine to the paines of the crosse, wherein his bodie suffered outwardly: but besides this visible Crosse, there was yet an other ^{The inuisible crosse} inuisible crosse, wherein his most-holie soule ^{of our fauour whe-} was crucified within his bodie, hauinge also ^{re with his} foure armes, and foure nailes, (which were foure ^{soule was} redolorous considerations) and these were a ^{tormented.} farre greater tormente vnto him, than the vntorie outwarde crosse. For first of all, there were represented vnto him al the sinnes of the worlde that were present, past, and to come, (for all which he suffered) and that so distinctlie, as if they had bene the sinnes but of one man alone. Now to him that bare such a passinge great loue, and zeale, vnto the honour of his father, what an vnspeakeable greife was it, to beholde such an infinite number of abominations, and offences, committed against so high a maiestie? For it is certaine, that the sinnes of one man alone were able to tormente him more, than al the tormetes of the crosse. The which beinge so, what a passinge greate greife woulde the sinnes of all men, and of all worldes cause vnto him? Suerly, there is no vnderstandinge able to comprehend the passinge greatnes of this greife.

I.

II.

Secondly, there was also represented vnto him the ingratitude and damnation of many men, and especially of many wicked Christiāns, which woulde neuer acknowledge this singular

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benefite, nor endeuour to profite and helpe
thē selues with this so great and so costlye a re-
medie, as he there prepared for them. This was
also a farre greater tormente vnto him, than
the tormente of the crosse. For it is a greater
paine vnto a labourer to be denied his daies
wages, and the fruite of his labour, than the
very labour it selfe, albeit it were verie great.
And for this cause our Sauour complained by

Esa. 49. 4.

his Prophete Esaie of this iniurie vnto his fa-
ther, sayeing: *I saiede: In vaine haue I trauiled:
In vaine, and without cause haue I wasted my stren-
gthe. And he complained of this ingrati-
tude not onely to his father, but also euen vnto
men them selues by S. Bernarde, sayeing:*

*S. Bernar-
de*

*O man, consider what cruell tormentes I suffer for thy
sake. There is no paine that tormenteth me so extreme-
lie as thy ingratitude dothe: I calle vnto thee that doe
suffer deathe for thee: Beholde the paines that doe tor-
ment me: Beholde the nailes that doe pearce through
my handes, and feete: Beholde the shamefull repro-
ches, and despites, wherewith they dishonour me.
And although the paine which I suffer outwardly
be so passinge great, yet is the paine farre greater which
I suffer inwardly, when I see thee so ingratefull and
vnrinde towards me for the same.*

In like maner there was represented vnto
him, the horrible sinne of that miserable peo-
ple of Iewrie, and the terrible punishment
that was prepared for them within a shorte
time after, which vndoutedlie was a greater
greife, and tormente vnto him, than the

cup-

cuppé of his bitter passion. For if the Prophete Ieremie signified, that the sinne which the Iewes committed in goinge about to kille him, greiued him much more than his owne very deathe, what a greife woulde it be to our fauour, who had without all comparison farre greater charitie, and grace, than the Prophete Ieremie?

There were moreouer represented vnto him the greifes, and dolefull sworde of sorrowe, which pearced the harte of his blessed mother, when she sawe him suffer betwene two theiues vpon a crosse, the which vndoubtedlie was so great a greife and paine vnto him, as the loue was great which he bare vnto her, which loue was inestimable: forsomuch as next vnto the loue of God, he loued her most of all creatures. IIII. Luc. 21. 5.

Now these foure considerations and greifes, were as it were foure armes of an other inwarde crosse, wherewith his blessed soule was likewise crucified within his holie bodie. So that our Saniour suffered that daie the paines and tormentes of two crosses, th'one visible, and th'other inuisible. Vpon th'one crosse his bodie suffered outwardly, and vpon th'other, his soule suffered much more inwardly. Now how passinge great the greife was, which proceeded of these foure considerations, there is no vnderstandinge able to comprehend it: and yet we maie coniecture somewhat thereof, by that outwarde shewe of his

blouddier sweate in the garden.

Who soeuer then shall attentiuclie consider all these causes, shall clearlie see how passage great the paines and tormentes of our Saviour were, which is the intente of this first maner of meditating vpon his most bitter passion. Howbeit this must not be the finall ende of this exercise, but rather it must be vsed as a meane to come to other endes: to witt, to vnderstande hereby what a passhinge great loue he bare vnto thee, that would suffer so much for thee: and what a great benefite he did vnto thee, in byeing thee with so deare a price: and how much thou art bounde to doe for him, who hath done, and suffered so much for thee: and about all this, how greatlie thou oughtest to abhorre thy sinnes, and be greiued with them, sith they were the cause of his sorloge and painfull martirdome. Now for these foure endes, (whereof we will intreat in the chapters followinge) serueth this maner of contemplation. Whereby it appeareth, that this first maner of meditating (by waie of takinge compassion of the bitter paines of our Saviour) is as it were a meane, or a ladder, vnto all the others. And for this verie cause S. Bonauenture made great accompre of this maner of meditation vpon the passion: because it is sensible scene, that this maner of meditation openeth the waie vnto all the other maners of meditating vpon the same.

And

And the same holie father saiethe, that for this purpose it shalbe a great helpe also for vs to take some discipline, which maie cause some smarte, and doe no hurte to the bodie, that so by the feelinge of that so litle paine of whippinge, and scourginge our selues, we maie the better lift vp our spirite, to consider somewhat of the passhinge great paines, and tormentes, which the most tender bodie of our sweete Saviour suffered for our sakes.

How in the passion of our Saviour Christe, appeareth verie manifestlie what a greivous thinge sinne is, in the sight of almightie God.

TH E seconde point that we haue to consider in the passion of our Saviour, is the greivousnes of our finnes, whereby to moue our hartes to be sorowfull for them, and to abhorre them, Wherefore we must vnderstande, that (as all the holie learned fathers doe affirme) our finnes were the very cause why the Sonne of almightie God suffered such greivous paines, tormentes, and cruel death, as he suffered in this worlde. For it is certaine, that if there had bene no sinne to be the meane and occasion of his sufferinge, it had not bene needfull for him to haue suffered as he did. It

is not agreed emonge the learned diuines,
Summa S. whether the sonne of God shoulde haue bene
Thoma. 3. 9. incarnate, in case man had not sinned, (for so-
1. artic. 2. ¶ me doe affirme it, and some doe denie it,) but
3. ¶ quest. this is holden for a most certaine treuthe, that
46. artic. 1. ¶ in case man had not sinned, the sonne of God
¶ 2. shoulde not haue died. Whereby it appeareth,
 If man had not sinned, that our sinnes were the verie cause that mo-
 Christe had not suffe- ued him to suffer all these miseries, and that
 red anie our synnes were they that threwe him into this
 red anie prison, and that our sinnes were they that nay-
 paines, or led him vpon the crosse.
 deathe.

And thinke not, because they were not thy
 sinnes alone which were the cause hereof, that
 thou art therefore worthy of the lesse punish-
 mente: for accordinge to the lawes of iustice,
 he deserueth no lesse punishmente that kil-
 leth an innocente, beinge accompanied with
 manie in committinge the facte, than if he
 alone had killed him. So that by this rule thou
 foest, what great reason thou hast to move
 thee to abhorre thy sinnes, and to be earnestly
 sorie for them, by callinge to minde that they
 were the tormentours which in verie deede
 crucified the sonne of almightie God, and
 caused him to suffer so great paines, and
 tormentes. This is a greater cause to mone
 a man to abhorre sinne, and to be sorie
 for the same, than all other losses and miseries
 that ensue of sinne; yea althoughe we shoul-
 de reckon emonge our losses, the deprivation
 of the euerlastinge glorie and felicitie, which

is lost by a deadlie sinne, and the euerlastinge horrible paynes which be purchased by the same.

Now acordinge vnto this doctrine, when thou shalt be occupied in meditatinge vpon the holie passion, and shalt see how the enemies doe apprehende our Sauour, and how they accuse him, and buffet him, and how they sperte vpon him, and whippe him, &c. thinke for certaine, that thou art in verie deepe in compaignie with them, and that thou hast ioyned with them in this conspiracie against our Sauour. So that thou mayst treulie saie, that thy sinnes doe accuse him, that thy dissolute behaueour bindeth him, that thy anger and mallice whippeth him, that thy presumption and rashenes buffereth him, that thy pride crowneth him with thornes, that thy sonde braueries and vanities doe clothe him with purple, that thy pleasures, and delights geue him to drinke galle, and vineger, and so be shorte, that thy disobedience nayleth his handes and feete vpon the crosse. Forasmuch as the paines which thou deseruest by these thy sinnes, he vouchsafed of his infinite charitie to suffer for thee. For it is certaine, that the tormentors shoulde neuer haue had power to tormente him as they did, in case thy sinnes had not geuen them force and strengthe to doe the same.

This is one verie profitable waie of meditatinge vpon the holie passion for all kinde of

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persons: but it is much more requisite for such as doe but newlie beginne to enter into the seruice of almightie God, and doe endeouour to cleanse the sinnes of their former dissolute lyfe with the holie exercises of Penance.

*Of the passinge great benefite of
our Redemption.*

§. III.

THIRDLY we ought to consider in the holie passion the greatnes of the benefite which our Sauour hath done vnto vs, in redeeminge vs by this meane. And althoughe there be infinite thinges to be saide in this matter, yet at this presente I will doe no mote, but onely note breifly three principall pointes, which are to be considered in this most excellent benefite of our Redemption. Firste, what our Sauour hath bestowed vpon vs by the same redemption. Secondly, what meane he vsed in geuinge it vnto vs. And thirdlie, with what passinge great loue he gaue it vnto vs.

How passinge great that is, which our Sauour hath bestowed vpon vs by this benefite of our redemption, there is no tonge able to expresse. Howbeit we maie conceiue somewhat thereof by two waies. The first waye, is by consideringe all the euills and miseries wherinto mankinde incurred through the sinne of

of the first man Adam: for all these miseries were sufficientlie remedied by our Saviour Iesus Christe, who bestowed vpon vs all such benefites as were contrary vnto these miseries: forsomuch as it is euident, that he was geuen vnto vs to be a vniuersall repayer of all the euilles and miseries of the worlde. Now he that were able to reckon how manie the miseries are, whereinto the worlde hath fallen by the sinne of the first man Adam, might also vnderstande, how many the benefites are, that came vnto vs by the seconde Adam (to witt, by our Sauour Christe,) which benefites be vndoutedlie innumerable.

The seconde waie, is by consideringe not all the miseries which our first father Adam brought vnto vs, but all the benefites which came vnto vs by our Sauour Christe: Forso-
much as we are made partakers of all those benefites, by meanes of communicinge his spirite vnto vs: For all such as are made partakers of the spirite of Christe, are made partakers also of the vertues and merites of Christe. Wherefore the Apostle saithe, that all such as haue receiued the Sacramente of Baptisme haue put on Christe. Geuinge vs thereby to vnderstande, that they all are made partakers of Christe, and are adorned with his vertues, and merites, and that so beinge clothed with this liuerie, they seeme in the sighte of the heauenly father to be such after a sorte (in their degree,) as his owne verie Sonne seemeth

11.

Galat. 3. 27.

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before him. And therefore for good cause dothe Ecclesiasticus alledge this wonderfull
Ecc. 36. 14. title of the sonne of God in his prayer: sayeing: haue mercie ô Lorde vpon thy people Israell, whom thou haste made equall and like to thy firste begotten sonne. What dignitie; what glorie can be greater than this? Now accordinge hereunto, he that coulde reckon how many the vertues, and merites of our Sauour Christe haue bene; might likewise vnderstande how manie the benefites haue bene that are come vnto vs by him: Forsomuch as we are made partakers of them all by the meane of his passion.

To conclude, by him is geuen vnto vs remission of our sinnes, grace, glorie, libertie, peace, saluation, redemption, sanctification, iustice, satisfaction, sacramentes, merites, doctrine, and all other thinges, which he had; and were behouefull for our saluation. And by reason of this his so bountiefull communicatinge, he is called in the holie Scriptures; the father, the bridegrome, and the vniuersall head of the Catholike Church: because whatsoeuer the father hath, appertaineth to his children, and whatsoeuer the bridegrome hath, he imparteth to his spowse, and whatsoeuer the head hath, the members are made partakers of the same.

These are the benefites which our Sauour Christe hath bestowed vpon vs. But by what meane hath he geuen them vnto vs? It is euident

euident that by the meane of his holie incarnation, & passion, whereby he made him selfe partaker of all our debtes, and miseries: and so by takinge vpon him all our miseries, he made vs partakers of all his benefites. This takinge vpon him all our miseries is vndoubtedlie a farre greater thinge, than to make vs partakers of all his benefites. For certainlie it is a more wonderfull thinge in God to suffer miseries, than to bestowe benefites: because as there is nothinge more propre and cōuenient to his infinite goodnes, than to bestowe benefites, so is there nothinge more straunge & further of from that infinite felicitie, than to suffer miseries. Whereby it appeareth, that we are much more bounde vnto him for the paines and tormentes which he hath suffered for vs, than for the great benefites which he hath geuen vnto vs: I meane hereby, that we are much more bounde vnto him for the manner whereby he hath remedied our miseries, than for the verie remedie it selfe.

But how passinge great was the loue wherewith our Sauour bestowed all this vpon vs? This is without all comparison farre greater, than all the rest. For certainlie the desire which our Sauour had to suffer paines for vs, was farre greater, thā the verie paines which he suffered: and much more paines would he haue suffered, if it had bene needfull for vs. Three howres he continued sufferinge paines & tormentes vpon the crosse for our sinnes: But

With what
a passinge
great loue
our Sau-
our suffe-
red for vs.

How to meditate

what is this in comparison of that, which the greatnes of his charitie coulde haue vouchsafed to doe for vs? Verelie if it had bene needfull for vs, that he shoulde there haue suffered paynes and tormentes vntill the daie of iudgemente, the loue was so passinge great which he bare vnto vs, that he woulde vndoubtedlie haue done it. So that albeit he suffered much for vs, yet was the loue which he bare vnto vs farre greater, than the paines which he suffered for vs. And therefore if we be greatlie bounde vnto him for the great paines which he suffered for vs, much more are we bounde vnto him for that which he desired to suffer for vs. This consideration is very profitable to prouoke vs to geue most humble thanks vnto him, who hath bestowed so great benefites vpon vs: and withall to loue him, who hath loued vs much more, than by his benefites he hath shewed vnto vs. Other infinite thinges there be to be saide concerninge this matter: but now they shall remaine for an other place: and somewhat I haue specified alreadye in the meditation of the benefites of almightie God.

*Of the wonderfull great goodnes of almightie
Cod, which appeareth verie euidentlie in the holie passion of
our Sauour Christe.*

FOURTHLIE, we oughte to consider the passinge great goodnes, and mercie of almightie God, which shinethe more euidentlie and brightlie in the holie passion of our Sauour, than in any other of his workes. Wherefore thou hast deepe to cōsider therein foure thinges: which are to be considered in all the whole historie of the holie passion, and in euerie parte thereof. The first is, who suffereth: The second is, what paynes he suffereth: The thirde is, for whom he suffereth: The fourthe is, for what cause he suffereth. Now if thou wilt stay thy selfe a while in euerie one of these poyntes, and consider first the highnes, and excellencie of him that suffereth, which is almightie God: and in such wise staie in this consideration, that thou art astonied at this so highe, and so wonderfull a thinge: and afterwardes comest to descende from thence vnto the consideration of the basenes, and vylnes of the most greiuous paines, and reprochefull iniuries, which he was contente to suffer: and that not for Angels, or Archangels, but euen for men, which are most vile, and abhominable creatures, and in their workes like vnto the deuils them selues: if (as I saye) in each one of these pointes thou make as it were a station, & doe compare th'one poynte with th'other, vndoubtedly thou shalt be greatlie amased, and astonied, to consider how much so great and excellent a maicstie woulde abase him selfe,

Fower
principall
thinges to
be cōsidered
in the
passion of
our Sa-
uour.

How to meditate

Isa. 3.

to redeeme so vile, and so base a creature : and then maist thou crie out with the Prophete, and saie : O Lorde I haue hearde thy wordes, and was afraide , I haue considered thy workes, and was astonied.

Isa. 1. 78.

But if after all this , thou doe consider the cause of his so great abasinge, and comcest to vnderstand that it was not for anie maner of commoditie towards himselfe , nor yet prouoked by anie deserte of ours , but was onelie moued thereunto with the bowels of his tender mercie and loue towards vs, by the which he vouchsafed to visite vs from on high: this point beinge well and dewlie considered, will lyfte vp thy minde into such a great admiration and loue of him , that thou wilt be astonied as Moyse was in the Mounte , when he sawe the figure of this misterie , and beganne to proclaime with a lowde voyce the vnspokeable great mercie of almightie God which was there reuealed vnto him. This was that

Exod. 3.

Cant. 2. 5.

great languishinge & faintnes of spirite, which the spowle felte in the Canticles , when she saiede : *Staie me with flowres , and comforte me with apples, for I langwish with loue.* Vpon which wordes S. Bernarde saiethe : *The amorous fowle seeth here kinge Salomon with the crowne which his mother crowned him withall : she seeth the onely sonne of almightie God cariege a crosse vpon his shoulders : she seeth the Lorde of maiestie whipped and spetted vpon : she seeth the author of life and of glorie thrust through with nailes, pearced with a speare, and many despi-*

despitefull reproches and contemptes done vnto him :
And finallie, she seeth him bestowe his most holie lyfe
for his freindes : She seeth all this, and in seinge it she is
pearced throughe with a knife of loue, and therefore she
saierhe : staie me vp with flowres, and comferte me
with apples, for I languishe with loue.

Of the excellent vertues, that doe shyne verie
brightlie in the holie Passion of our
Saiour Christe.

§. v.

THE fiftre point that we haue to consider
in the holie Passion of our Saiour, is the
great number of vertues that doe shyne verie
clearlie in it: the which consideration serueth
to encourage vs to endeuour our selues to
imitate some parte of that which is there re-
presented vnto vs. This is one of the highest
maners of meditating that is vpon the holie
Passion. For it is manifest, that all the perfectiō
of a Christian lyfe consisteth in the imitation
and followinge of the vertues of our Saiour
Christe. Whereunto the Apostle S. Peter ex-
horteth vs, sayeing: *Christe suffered for vs, leauinge*
vnto you an example, that you shoulde followe his
foote-steppe, who when he was euill spoken of, did not
speake euill againe: and when he was tormented, did
not threaten them, but deliuered him selfe vnto him
that did most vniustly condemne him.

The perfe-
ction of a
Christian
lyfe, consi-
steth in
imitatinge
the vertues
of Christ.
1. Pet. 2. 21.

And albeit that all vertues shined so brightly
and in such excellent wise in all the lyfe of our

How to meditate

Sauour Christe, yet did they much more perfectlie shine in his holie passion. And therefore in his passion principallie it behoueth vs to beholde the bewtie and excellencie of his vertues: the which doe much more euidentlie shyne there emonge his paines, and tormentes, than doe the flowers emonge the thornes.

Humilitie. Consider therefore first of all that so profounde humilitie, wherewith the most highe and onelic begotten sonne of almightie God vouchsafed to be contened, and lesse esteemed than Barrabas, and to be crucified vpo a crosse betweene two theiues, as though he had bene a Captaine and ringleader of malefactours.

Patience. Consider his so wonderfull patience in the middest of so many reprochefull iniuries, and tormentes: and withall his so passinge great magnanimitie, in that he offered him selfe so willingly into the handes of his enemies, and to suffer the greatest paines, and conflicts, that euer were suffered in this worlde.

Perseuerance. Consider that so constant perseuerance, which he had from the beginninge to the ende, yea euen to suffer death vpon the crosse, and to descende into hell, and to finishe the worke of our saluation.

Charitie. Consider his most feruent charitie, which passeth all vnderstandinge, by the which onely he was moued to offer him selfe in sacrifice for the sinnes of the worlde, and to suffer deathe, that he might geue life not onely vnto his freindes, but also to his enemies, yea euen

to those very perſones that ſhead his moſt precious bloude.

Conſider his moſt abundante mercie, which extēded it ſelfe ſo farre forth, as to take vpon him all the miſeries and debtes of the worlde, and to make ſatisfaction for them, as if they had bene peculiarly his owne debtes. Mercie.

Conſider that ſo perfectē obedience which he vſed towards his father, whom he obeyed vnto deathe, yea euen to the death of the croſſe: where finallie bowinge downe his head, he offered vp vnto him his moſt holie ſoule, ge- ninge vs thereby to vnderſtāde, that the wor- ke of his obediēce was then perfectly fulfilled. Obediēce.

Conſider that ſo paſſinge great meekenes, which he ſhewed in all the proceſſe of his paſ- ſion, ſufferinge him ſelfe to be caried like a ſheepe to the bucherie, and like a moſt meeke lābe, that holdeth his peace whē he is ſheared. Meekenes.

Conſider his ſo wonderfull ſilence emongſt ſo manie falſe accusations, and lyinge witneſ- ſes, which was ſo greate, that it was able to bringe the verie Iudge him ſelfe that condem- ned him in a great admiration of him. Silence.

Now if thou be deſyrous to ſee a moſt per- fectē paterne of the contempte of the worlde, and of all the honours, riches, pleaſures, and delightes that be therein, beholde our Sauour vpon the croſſe ſo diſhonored, tormented, and naked, that he had none other bedde to lye vpon, but onely a croſſe: none other pillowe to reſt his head vpon, but onely a crowne of Contēpte of the worlde.

How to meditate

Marc. 15.

thornes: none other delicates to feede vpon, but onely galle, and vineger: none other persons to comforte him, but one those cruell scoffinge ministers which wagged their heades at him, and saiede: Fye on thee, that destroiest the tēple of God, and in three daies buildest it vp againe: &c. I conclude therefore, that the Euangelicall pouertie, abstinence, & austeritie of lyfe, with all other vertues doe no where shyne more euidentlie than in the crosse.

But emonge all these vertues, humilitie and patience doe shewe them selues most notable in the bitter passion of our Sauour. For patience (as the holie fathers affirme) was the weddinge garmente wherewith the sonne of almightie God clothed himselfe when he came to be affyauced with the Catholike Church, and to be maried with her. By which Metaphore they geue vs to vnderstande, that albeit our Sauour Christe shyned most brightly with the garmente of all vertues, when he came to celebrate matrimonie with the Catholike Church vpon the bedde of the crosse, yet did he most principally shyne there with the robe of patience. For by meanes of the acte of this vertue, which is to suffer, he dranke the bitter cuppe of his passion: by the valewe, and merite whereof the Catholike Church was redeemed, bewtified, and espoused by our Sauour Christe.

Now in these and other the like vertues we ought to fixe our eies when we meditate
vpon

upon the holie passion of our Sauour: to the intent that we maie be thereby prouoked to imitate somewhat of that, which was there done, not onely for our redemption, but also for our example. For the greatest glorie that a Christian can attein vnto in this worlde, is to haue a semblaunce and likenes vnto our Sauour Christ: Howbeit not such a likenes as *Esa. 14. 14.* prowde Lucifer desired to haue, but such a likenes of life as our Sauour Christe him selfe commaunded vs to haue, when he saide: I haue *Ioan. 13. 15.* geuen you an example, that as I haue done, so shoulde yee doe likewise.

*Of the conueniencie of the misterie
of our Redemption.*

§. VI.

THE sixte poynte that we haue to contemplate vpon in the holy passion, is the conueniencie of the misterie of our Redemption: to witt, how conueniente a meane this was which almighty God chose, whereby to worke the saluation of man, and to heale and cure him of his miseries. This maner of contemplatiō serueth to illuminate the vnderstandinge, to confirme it more firmelie in the faith of this misterie, and to lift vp the harte of man into a great admiratiō of the goodnes, & wisdom of almightie God, who chose so wonderfull and conuenient a meane to heale our miseries, and to relieue our necessities.

*Summa S.
Thoma. 3. q.
46. art. 3.
C. 4.*

This

How to meditate

This is so copious and so plentifull a matter to meditate vpon, that certainly if a man shoulde continewe thinkinge vpon it vntill the ende of the worlde, he shoulde alwaies finde newe reasons of the conueniencie of this holie misterie, and newe causes to induce him to lifte vp his spirite more & more in admiration of the high wisdom and prouidence of almightie God herein. But because this volume woulde be to great in case I shoulde treat of this matter at large: I will therefore at this presente onely shewe the order and foundation of this consideration, to the intent that the deuout and religious soule maie, hereby haue a waye opened vnto her to prosecute all the rest.

Wherefore it is to be noted, that if we will see what proportion and conuenience a meane hath with his ende, it is necessarie to make a comparison betwene the same meane, and the ende: and the greater helps that the meane hath towards the attaininge of the ende, the more proper and conueniente is the meane for the same ende. As for example: If we will examine whether a medicine be conuenient for a disease, we must consider the accidentes of the disease, and the proprieties and vertues of the medicine: and when we haue seene what proportion there is betwene the one, and the other, we maie then iudge whether the medicine be conueniente for the same disease or not. And euen in like maner is it in this case: for whereas it is euidente vnto vs,
that

that the passion and bloud of our Sauour Iesus Christe is a generall medicine for all the miseries and necessities of man, if we will trye the conueniencie of this medicine, we must make a longe comparison betwene the medicine, and the diseale: and in case we be able to searche and examine well both th'one, and th'other, we shall certainlie finde, that this medicine is so fitte and conuenient for the curinge of this diseale, and of all the braunches, and accidentes of the same, as if the medicine had bene onelie instituted for the curinge of each defecte in the diseale: the which vndoutedlie is a matter able to bringe a man that should consider of it attentiuely into a great astonishment, and admiration. If thou be not fullie perswaded herein, tell me then I praie thee, what satisfaction coulde be offered more sufficiente for payment of the common debtes of mankinde, than the most pretious bloude which the sonne of almightie God shed for vs vpon the Crosse? To cure also the woundes of our pride, couetousnes, ingratitude, pleasures, delights, & the loue of our selues, with all other euils which proceed thereof, what thinge coulde be more conuenient, than God vpon a crosse? Likewise to geue vs knowledge of the goodnes, and mercie of almightie God, to enkindle vs more in the loue of him, to strengthen more our confidence, and to awake more our forgetfulnes, & vnthankfulnes, what thinge coulde be more conuenient, than
God

How to meditate

God vpon a crosse? Moreouer to enriche a man with merites, to exalte him vnto greater honour, to enkindle his spirite in deuotion, to comforte him in his tribulations, to succoure him in his temptations, to helpe him in his labours, to encourage him vnto great enterprises, & finally to geue a perfecte exámple of all vertues, what thinge coude be more conueniente, than Iesus Christe vpon the crosse? And to comprehend all in one worde, if the Euangelicall lyfe be well considered, it is nothinge else, but onely a continuall crosse, & so consequentlie, what thinge coude be more, conueniente to direct a kinde of lyfe which is altogether a crosse, than an other crosse?

And if thou be yet desirous to vnderstande this conueniencie more euidentlie, consider attētiuelie what thinge a Christian lyfe is, (for the leadinge of a Christian lyfe is the ende of all the traueills and paines of our Sauour Christe,) and the same consideration will declare verie plainlie vnto thee, what cōueniencie there is betwene this meane, and this ende.

Note well
this poynt.

What a
Christian
lyfe is.

A Christian lyfe (takinge it in his full perfection) is not such a kinde of lyfe as the Christians vse to liue at this daie in the worlde: but such a lyfe as our Sauour Christe liued, and such a lyfe as his disciples liued, whose paines, labours, and miseries were so great, that one of them saith thus of them: We are become a spectacle vnto God, vnto Angels, and vnto men. For truelie so great are our paines,

1 Cor. 4. 9.

paines, and miseries, and in such wise are we reuyled and persecuted of the worlde, that (as though we were wilde beastes baited at a stake) we are specially looked vpon, not onely of men, and of Angels, but also of almightie God him selfe. And afterwardes he saiethe thus: Vntil this presente houre we doe susteine hunger, thirste, nakednes, and blowes, and haue not somuch as a denne wherein to hyde our selues. We goe from place to place, and we gaine the bread that we eate with our owne handes. They curse vs, and we blesse them: They persecute vs, and we suffer them: They blaspheme vs, and we praie for them: To conclude, in such wise are we turmoyled and contemned of the worlde, as if we were the very dust, and dirte, that they tread vnderne the their feete: And as thoughe we were most wicked, and abhominable men, the worlde is fullie perswaded, that nothinge can be more acceptable vnto almightie God, than to procure our deathe, and condemnation.

This is (my deare brother) a Christian lyfe. This verie Christian lyfe did the Prophetes liue, and so did also the Martirs, the Cōfessors, and those blessed holie Mounkes that liued in the primitiue Church in the wildernes. To be shorte, this Christian lyfe did all the Saintes liue. And this Christian lyfe the Apostle describeth verie plainlie in his Epistle to the Hebrewes in these wordes: The saintes were mo- *Hebr. xii.*
ked, scourged, apprehended, imprisoned, stoned,

How to meditate

ned, sawed in peices, tempted, and put to death with the sworde: They went in this worlde apparailled in sheepes and goates skinnnes, very poore, needie, and afflicted, of whom the worlde was not worthie: They liued in wildernes, and in solitarie places, aparte from the companie of men, and had none other habitation, but the dennes and cliftes of the earthe. This is indeede the perfection of the Christian lyfe, which the goſpell teacheth vs, & which our Sauour Chriſte came to bringe into the worlde. This Chriſtiā lyfe if it be well conſidered is a continuall croſſe, and death of the whole man, to the intent that after he is thus mortified & annihilated he maie be able, and deſpoſed to be transformed into God. For like as there can not be generation without corruption, (forſomuch as that thinge which is muſt periſhe, to the ende that that maye be made which is not,) euen ſo this ſpirituall regeneration and transformation of man into God can not be made, vnleſſe the olde man doe firſt die, that ſo by death and corruption of the olde man, he maie by transformed into God. Whereupon it plainlie enſeweth, that all the Euangelicall lyfe is nothinge els (as we haue ſaide) but death, and a croſſe. And therefore what thinge can be more conueniēt to directe ſuch a kinde of lyfe as is altogether a continuall croſſe, than an other croſſe? And if there be nothinge more apte and conueniente to ingender a fier, than an other fier, and if eue-
rie

rie thinge be most apte to ingender a thinge like vnto it selfe, what thinge cā be more proportionable and conueniente to ingender a crosse, than an other crosse? Vndoubtedly so it is: and therefore there is nothinge of greater force to encourage and strengthen at this daye all holie Catholike men, and women, to suffer paines, vniustice, wronges, pouertie, subiection, discipline, hunger, thirste, colde, nakednes, and to be shorte, all the troubles, calamities, afflictions, persecutions, imprisonementes, tormentes, & miseries of this worlde, and all the austerite of the Euangelicall lyfe, than to fixe their eies vpon the crosse. Out of this schoole of the crosse came the Martirs. In this schoole learned also the Apostles. And this schoole hath likewise taughte and strengthened the virgins, the Confessors, the holie mounkes, and to conclude, all the Saintes, to liue a holie austere kinde of lyfe. And it was the crosse that hath accompanied and comforted them in all their labours, troubles, paynes, afflictions, and persecutions.

Now whē the deuout soule findeth so many kindes of fruites in this tree of lyfe for all times, and for all necessities, she can not but wōder at the highe wisedome of that soueraine master, that hath founde out such an excellent meane for our remedie: and she is also prouoked thereby to acknowledge the vnspeakeable goodnes of so mercifull a father, who beinge able to haue holpen and remedied man
with

How to meditate

with his onely will, chose rather to put him selfe to so great paines, and dishonours, to the intente that man might be more honored and more holpen by this meane, thā by anie other.

The order
that maye
cōmonlie
be vsed in
meditatin-
ge vpo the
Passion.

These be the sixe principalle waies to meditate vpon the holie passion: and the order that maie commonlie be vsed in meditatinge vpon them, is to beginne at the first, to witt, to consider the most grieuous paynes which our sauour suffred for vs, (the which cōsideration is as it were the verie foundation of all the others) and from that consideration we maye goe forwardes immediatlie vnto all the rest, accordinge as the very cowerse of meditation will open vnto vs the waie, and especiallie the grace of the holie Ghost, who is the principall teacher of these exercises. For as we haue declared before, when we haue considered the passinge great paines which our Sauour suffered for vs, we maie then immediatly proccide forwardes, and consider the greatnes of our sinnes, which caused him to suffer so manie greiuous paines, and tormentes, and withall the passinge greatnes of this benefite of our redemption, in that almightie God would vouchesafe for the loue of vs to suffer such extreme paines: And we maie likewise consider the highnes of the goodnes, and mercie of almightie God, who for the great loue he bare vnto vs abased him selfe so farre forthe, as to suffer so manie reprochefull contempres, villaynies, and miseries, And aboue all this we
may

may consider how great examples of vertues our Sauour Christe hath geuen vnto vs herein: to witt, of patience, obedience, charitie, humilitie, meekenes, constancie, and of all other vertues, whereof we haue hitherto treated.

Howbeit, althowghe it be a verie conuenient order of meditatinge vpon this holie misterie to passe orderlie by degreis throughe all theise forsaide considerations, takinge our beginnunge at the first consideration, and so to proceide in order from one cōsideration to an other, euen to the last: yet is it not neidfull for a man (so often as he meditateth vpon this holie misterie) to goe in this precise manner through them all, (for many times he shall not haue sufficient time for the same,) but let him contente him selfe in his meditation with that consideration, wherein he shall finde most spirituall taste, and likinge: Forso-much as in these exercises we must haue respecte not to the great quantitie of the matter that is meditated vpon, but to the great deuotion wherewith it is done.

*The ende of the first parte
of this booke.*

DEO GRATIAS.



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